CONFIDENTIAL.] [No. 30 of 1909.

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 24th July 1909.

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LIST OF NEWSPAPERS.

[As it stood on the 1st January 1909.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	BENGALI.				
1	"Anusilan"	Calcutta	Weekly ...	.....	1,000
2	"Bangabandhu" ...	Ditto	Do. ...	Barendro Lall Mukerjee, age 27, Hindu.	500
3	"Bangabhumi" ...	Ditto	Do. ...	Gets contributions from different writers.	
4	"Bangaratna" ...	Ranaghat ...	Do. ...	Kanai Lal Das, age 25, Karmokar	100
5	"Bangavasi"	Calcutta	Do. ...	Behari Lal Sarkar, age 52, Kayastha; Hari Mohan Mukerji, age 41, Brahmin; and Durga Das Lahiri.	15,000
6	"Bankura Darpan" ...	Bankura	Do. ...	Biswanath Mukerji, B.L	713
7	"Basumati"	Calcutta	Do. ...	Radhika Prosad Ghose, age 37, Hindu	13,000
8	"Bharat Chitra" ...	Ditto	Do. ...	.....	
9	"Birbhum Hitaishi" ...	Suri	Do. ...	Rajranjan Sen, age 34, Baidya ...	300
10	"Birbhum Varta" ...	Do.	Do. ...	Debendra Nath Chakravarti, age 36, Brahmin.	800
11	"Burdwan Sanjivani" ...	Burdwan	Do. ...	Prabodhananda Sarkar	950
12	"Chinsura Vartavaha" ...	Chinsura	Do. ...	Dinanath Mukerji, age 42, Brahmin ...	650
13	"Daily Hitavadi" ...	Calcutta	Daily ...	.....	
14	"Dainik Chandrika" ...	Ditto	Do. ...	Hari Dass Dutt, age 37, Kayastha ...	200
15	"Dharma-o-Karma" ...	Ditto	Monthly ...	.....	
16	"Education Gazette" ...	Chinsura	Weekly ...	Shibnath Bannerji, M.A., B.L.	1,500
17	"Ekata"	Calcutta	Do. ...	Hari Dhan Kundu (Principal contributor), caste *Teli*, age 34 years, Fashitola, Howrah.	1,000
18	"Hitavadi"	Ditto	Do. ...	Panch Kowri Banerji, Jaladhar Sen, age 46, Hindu; and Jogendra Kumar Chatterjee of Chandragore, and Manindranath Bose of Chitta.	30,000
19	"Hindusthan"	Ditto	Do. ...	Hari Das Dutt, age 37, Kayastha ...	1,000
20	"Howrah Hitaishi" ...	Howrah	Do. ...	Gishpaty Kabyatirtha, age 36, Kayastha.	3,500
21	"Jagaran"	Bagerhat ...	Do. ...	Behari Lal Roy, age 45, Kayastha; Beni Madhab Ganguly, age 35, Brahmin; and Monmotha Nath Roy, age 32, Brahmin.	600
22	"Jasohar"	Jessore	Do. ...	Ananda Mohan Chaudhury, age 34, Kayastha.	500
23	"Kalyani"	Magura	Do. ...	Biseswar Mukherjee, age 45, Brahmin; and Tarak Brahma Sikdar, Kayastha.	1,200
24	"Khulnavasi"	Khulna	Do. ...	Gopal Chandra Mukerjee, age 50, Brahmin.	300
25	"Manbhum"	Purulia	Do. ...	Bagola Chandra Ghosh, age 36, Kayastha.	300
26	"Matribhumi"	Chandernagore ...	Do. ...	Surendra Nath Sen, age 32, Hindu ...	500
27	"Mihir-o-Sudhakar" ...	Calcutta	Do. ...	Sayyid Osman of Basirhat, age 35; and Maulvi Reyazuddin Ahmad of Kareya.	4,000
28	"Murshidabad Hitaishi" ...	Saidabad	Do. ...	Bonwari Lal Goswami, age 44, Brahmin.	100
29	"Nadia"	Krishnagar ...	Do. ...	Susil Kumar Maitra, age 28, Brahmin.	800
30	"Navajivani-o-Swadeshi Christian."	Calcutta	Tri-Weekly ...	Revd. Lall Behari Shah age 50, Native-Christian.	300
31	"Nayak"	Ditto	Daily and Bi-Weekly.	.....	500
32	"Nihar"	Contai	Weekly ...	Madhu Sudhan Jana, age 49	200
33	"Nivedan"	Calcutta	Do. ...		
34	"Pallivarta"	Bongong	Do. ...	Charu Ch. Roy, age 35, Kayastha ...	400
35	"Pallivasi"	Kalna	Do. ...	Sosi Bhusan Banerji, age 42, Brahmin	600
36	"Prachar"	Calcutta	Monthly ...		
37	"Prasun"	Katwa	Weekly ...	Purna Chandra Chatterji, age 43; and Banku Behari Ghose, age 38, Goala.	500
38	"Pratikar"	Berhampore ...	Do. ...	Kamakhya Prosad Ganguli, age 90, Brahmin.	100
39	"Prava"	Calcutta	Do. ...	Mahendra Nath Chakravarti, age 39, Brahmin.	300
40	"Prabhat"	Ditto	Do. ...	Sailendra Nath Chatterjee, age 26, Brahmin.	300
41	"Purulia Darpan" ...	Purulia	Do. ...	Amulya Ratan Chatterjee, age 37, Brahmin.	300
42	"Ratnakar"	Asansol	Do. ...	Rakhal Chandra Chakravarti, age 26, Brahmin; and Gopal Chandra Mittra, age 26, Kayastha.	500
43	"Samaj Darpan" ...	Salkia	Do. ...	Satya Charan Banerjee, age 28, Brahmin.	1,300
44	"Samay"	Calcutta	Do. ...	Ganendra Nath Das, age 54, Brahmin	800
45	"Sanmilani"	Serampore ...	Do. ...		

LIST OF NEWSPAPERS—*concluded.*

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	BENGALI—*concld.*				
46	"Samvad Purnachandrodaya"	Calcutta	Daily ...	Purna Chandra Ghattak, age 45, Brahmin.	50
47	"Sanjivani"	Ditto	Weekly ...	Shiva Nath Sastri and Ramananda Chatterjee.	7,000
48	"Sevika"	Diamond Harbour ...	Monthly ...		
49	"Soltan"	Calcutta	Weekly ...	Moulvi Muhammad Monirazzam of Chittagong.	1,500
50	"Sonar Bharat" ...	Howrah	Do. ...	Baikunta Das Gupta, age 35, Baidya	3,000
51	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Calcutta	Do. ...	Rasik Mohan Chakravarti, age 57, Brahmin.	2,000
52	"Swadesh"	Ditto	Do. ...	S. C. Lahiri, Pat. Lovett and Pundit Baijnath Bidyanidhi.	500
53	"Tamalika"	Tamluk	Do. ...	Sita Nath Mondal, age 26, Hindu ...	900
54	"Twenty-four Parganas Vartavaha."	Bhawanipur ...	Do. ...	Hem Chandra Nag, age 26, Kayastha	500
	HINDI.				
55	"Bharat Mitra" ...	Calcutta	Weekly ...	Mahabir Prosad, age 35, Vaisya; and Amrito Lal Chakravarti, age 46, Brahmin.	3,200
56	"Bihar Bandhu" ...	Bankipore ...	Do. ...	Nanda Kumar Sharma, age 35, Kayastha.	500
57	"Bir Bharat"	Calcutta	Do. ...	Prantosh Dutta, age 35, Kayastha ...	500
58	"Ghar Bandhu" ...	Ranchi	Fortnightly ...	Rev. E. Muller, Superintendent, G. E. L. Mission, Ranchi.	1,000
59	"Gyanoday"	Calcutta	Monthly ...	.....	
60	"Jain Gajat"	Arrah	Weekly ...	Printed and Published in the United Provinces.	
61	"Jain Pataka"	Calcutta	Monthly ...	.....	
62	"Hindi Bangavasi" ...	Ditto	Weekly ...	Hari Kissen Joahar, age 30, Khettri	4,000
63	"Hitavarta"	Ditto	Do. ...	Rao Purandkar, age 29, Mahratta Brahmin.	3,000
64	"Lakshmi Upadesh Lahri"	Gaya	Monthly ...	.....	
65	"Marwari"	Calcutta	Do. ...	R. K. Tebrevala, age 34, Hindu Agarwalla.	500
66	"Marwari Bandhu" ...	Ditto	Weekly ...	.....	
67	"Narsingha"	Ditto	Monthly ...	.....	
68	"Siksha"	Bankipore ...	Weekly ...	Gohkaran Singh, age 38, Babhan ...	255
	PERSIAN.				
69	"Roznama-i-Mukaddas-Hablul Matin."	Calcutta	Weekly ...	Syed Jalaluddin Alq Husaini, Muhammadan.	
	URDU.				
70	"Ayini-i-chatar Gupt" ...	Bankipore ...	Do. ...	.....	
71	"Al Panch"	Ditto	Do. ...	.....	
72	"Bihar Gazette" ...	Ditto	Do. ...	Muhammad Murad Ali Khan, age 42,	250
73	"Dar-us Sultanat" ...	Calcutta	Do. ...	Quazi Abdul Latif, age 35, Muhammadan.	200
74	"Khawah Mokhab Panch"	Gaya	Do. ...	.....	
	URIYA.				
75	"Garjatbasini"... ...	Talcher	Do. ...	Bhagi Ruth Misra, age 40, Brahmin.	
76	"Manorama"	Baripada	Do. ...	.....	
77	"Nilachal Samachar" ...	Puri	Do. ...	Baidya Nath Singh, age 31, Punjabi	600
78	"Sambalpur Hitaishini" ...	Bamra	Do. ...	Dinabandhu Padhan	500
79	"Samvad Vahika" ...	Balasore	Do. ...	Harish Chandra Sarkar, age 52, Sadgop.	700
80	"Uriya and Navasamvad" ...	Cuttack	Do. ...	Ram Tarak Sen, age 47, Tamuli ...	800
81	"Utkal Darpan" ...	Sambalpur ...	Do. ...	.....	
82	"Utkal Dipika" ...	Cuttack	Do. ...	Gauri Sankar Roy, age 75	500
83	"Utkal Sakti" ...	Calcutta	Do. ...	.....	
84	"Utkal Varta" ...	Ditto	Do. ...	Moni Lall Moherana, age 45, Hindu Karmokar.	

Additions to, and alterations in, the list of Vernacular Newspapers.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	Bengali.				
5A	"Bangla"	Santipur	Weekly ...	.....	.....
26A	"Medini Bandhav" ...	Midnapore ...	Do. ...	.....	.....
	Hindi.				
54A	"Bharat Bandhu" ...	Calcutta	Weekly ...	.....	.....
68A	"Tirhut Samachar" ...	Muzaffarpur ...	Do. ...	Jaganand Kumar	.....
	Urdu.				
74A	"Najmul Akhbar" ...	Calcutta	Weekly ...	S. M. Nazim Husain	.....
74B	"Star of India" ...	Arrah	Do. ...	Zahurul Haque	.....
	Bengali.				
47	"Sandhya"	Calcutta	Do. ...	Ceased to exist	.....

I.—Foreign Politics.

Nimai Muqddas Hablul Matin, July 12th, 1909.

Sir Edward Grey on Persian affairs.

Referring to Mr. Keir-Hardie's question in the Commons asking if the Russian Legation had the right to order the advance of troops to Teheran without consulting the British Legation and Sir Edward Grey's reply thereto pointing out that the disturbed districts were close to the Russian Frontier and that, if a similar situation arose close to the Indian Frontier, the English should reserve the right to take, on their own initiative, steps necessary to protect their own interests, etc., the *Namai Muqaddas Hablul Matin* [Calcutta] of the 12th July has the following comment :—

Sir Edward Grey has, like all other statesmen, deviated from his avowed policy of non-intervention in respect of affairs in Persia. He has declared himself in favour of the Russian advance to Teheran, which he holds to be inevitable, and impressed upon the minds of the people that the policy adopted by the Russians in the north of Persia would serve to clear the way for the English in the south. Expressions like the above clearly show that the English and the Russians have been marching hand in hand in respect of affairs in Persia. It is they who have through their policy reduced Persia to her present deplorable condition. The Nationalists have always shown a desire to be left alone to settle their dispute with the Shah, but the two Powers have never allowed them an opportunity to do so.

Sir Edward Grey may well be asked if the policy adopted by him is akin to that of non-intervention. What life and property of the foreign subjects have been injured, or what rights have been violated during the course of the political changes of the last three years in Persia which would justify the armed intervention of the foreign Powers?

Till now the Persians have taken every precaution to protect the life and property of the foreign subjects, but in return for this they are not being treated properly by the two Powers. We have now begun to fear that, if they do not give up their policy of intervention, the Persians will ere long be forced to violate the rights of the foreign subjects, and for this the Powers themselves will be solely to blame.

Daily Hitavadi, July 19th, 1909.

Russia and Persia.

2. The *Daily Hitavadi* [Calcutta] of the 19th July writes:—

Both Russia and England are anxious to establish their influence in Persia because of its being so near to India, and we must say that it is this circumstance which is the cause of the present unrest in Persia. Russia has of late stationed some troops in Persia, and now, by giving shelter to the deposed Shah and by helping the new Shah on to the throne, she has strengthened her own position in that country, a fact which is far from safe for the interests of that country.

II.—Home Administration.

(*a*)—*Police.*

Nihar, July 13th, 1909.

Allegation against the police at the Midnapur inquiry.

3. Referring to the Midnapur inquiry now going on, the *Nihar* [Contai] of the 13th July says :—

Innumerable are the Police mysteries that are being revealed by the deposition of witnesses at Midnapur. Mr. K. B. Dutt, who has rightly been styled the saviour of Midnapur at a time when the Police ruled supreme and made the lives of the inhabitants of Midnapur almost intolerable, brought certain charges against the Police, all of which have been more than substantiated by the deposition of the witnesses.

Though the Raja of Narajole was not granted the indemnity he had asked for, yet he made mention of bribes to the extent of Rs. 40,000. Other persons of note have also spoken of large bribes being extorted by the Police. It is said that the Police are still trying to collect false evidence. Thus

Basanta Kumar Singha, son-in-law of the late Raja Prithinath Singha, told some press representatives that on the 5th July last, at about 9 in the evening, a Police officer tried to induce him to give evidence in support of the police, but failed in his attempt. A few more nocturnal visits of a similar character have come to light.

The fame of the incidents at Midnapur has spread throughout the world. The matter was referred to in the British Parliament The result of the enquiry is being anxiously expected.

In going through the evidence of Santosh Dass's mother before the Enquiry Commission in the Midnapur case, in which she is alleged to have described the Police officer as throwing her down resulting in her head being broken, the *Bharat Mitra* [Calcutta] of the 17th July cannot help exclaiming—O, Earth! turn into the sea and engulf this police into thy bosom! Is there no social punishment for such hard-hearted men?

HITAVADI, July 16th, 1909.

The working of the police in Calcutta.

4. The *Hitavadi* [Calcutta] of the 16th July writes that a feeling of despair fills it on a perusal of the recent Government Resolution on the working of the Calcutta Police. There would not be this feeling of despair, if a friend of the police like Sir Andrew Fraser were at the head of affairs. But from Sir Edward Baker impartiality of outlook was expected. In spite of the fact that last year grave charges of various kinds were made against the police, the Government Resolution has only praise for the force. His Honour has in fact merely echoed what the Commissioner of Police has said—witness the remarks of Government on Nandalal Banerjee's murder, and on the discovery of bombs at Maniktola. We cannot heartily endorse the praise bestowed by Government on the police for the discovery of the Maniktola conspiracy; for had they been up to their work, they would not have allowed the conspiracy to proceed so far as it actually did. And further Government should have made mention in this connection of the oppression and harassment to which the police put many innocent respectable citizens and which were revealed in the Courts. In regard to the official view about the public who witnessed Inspector Banerjee's murder not having volunteered to help the police, we ask if the responsibility of the police for detecting crime ceases when such assistance is not rendered by the public. If this question is answered in the negative, as it must, why does not the Lieutenant-Governor blame the police for the incompetence they have displayed in the present case? Then again it is not possible that there were many men about at the evening hour when the murder was committed. The few there were, were driven out of their senses by the sounds of revolver-shot which suddenly fell on their ears. How few are the men who can command courage and self-possession enough on such occasions to come to the defence of the victim or to pursue his assailants. It is therefore unworthy of Sir Edward Baker's reputation to have made this remark. The assassins certainly did not, after doing their work of murder, go and make themselves known to the by-standers. How can then the witnesses of the occurrence, if any, say anything about men who fled hurriedly after doing their work? It is most regrettable that this hollow argument should now be trotted out by Government to save the face of the police.

SAMAY, July 16th, 1909.

Police inquiry in England and India—a contrast.

5. Referring to the inquiry made by the London Police into the circumstances of the Curzon-Wyllie murders in London, the *Samay* [Calcutta] of the 16th July observes:—

In three or four days the London Police have completed the inquiry into the recent murders in London, and have reported that the murderer was not instigated by any one, that it was not a political murder, and that the motive was an imaginary personal grievance. This, we think, is a true statement of the facts. Had such an incident occurred in India, a month or more would have been spent in the inquiry, and all relatives, friends and acquaintances of the murderer and many others would have been forthwith arrested, persecuted and humiliated, their houses would have been searched, and all would have been sent up for trial as abettors of the murder. What happened in the Maniktolla and Midnapur bomb cases, the Barrah case and the Natore Mail robbery case is no doubt

fresh in the mind of the reader. This shows of what different stuffs the police of the two countries are made. A thorough reform of the police is the only remedy for such disgraceful incidents.

MIHIR-O-SUDHAKAR, July 16th, 1909.

A complaint by the Musalmans of Bhaluka, in Mymensingh.

6. A correspondent of the *Mihir-o-Sudhakar* [Calcutta] of the 16th July complains on behalf of the Musalman inhabitants of Bhaluka, in the Mymensingh district, that they find it impossible to perform their *quorbani* near the bazar owing to the opposition of the Hindu Police officers of the Bhaluka Thana. The attention of the Government is drawn to the matter.

MIHIR-O-SUDHAKAR, July 16th, 1909.

Alleged interference with Musalman religious rites near the Howrah Ticcapara mosque.

7. The *Mihir-o-Sudhakar* [Calcutta] of the 16th July gives details of a dispute going on between a Marwari and his Hindu durwan, on one side and certain Musalmans on the other. There is a mosque at Ticcapara, in Howrah, near which the durwan is said to have commenced performing *puja* every day to the accompaniment of various kinds of noisy musical instruments, thereby disturbing the *nemaz* of the Musalmans. A serious misunderstanding prevails, and a breach of the peace is likely, unless things are set right by Hindu and Musalman leaders, and also by the District Magistrate, before whom a criminal case instituted by the Marwari at the instigation of the durwan against some Musalmans is pending.

SAMAY, July 16th, 1909, etc., etc.

The dismissal of a President Panchayet by the District Magistrate of Dacca.

8. Referring to the dismissal of Babu Harimohan Chakrabarty, a President Panchayet in Dacca, for having, as alleged, countenanced *lathi*-play by an Association, that the charge brought against him was false, the *Samay* [Calcutta] of the 16th July writes:—

This deed of the *huzoor* has astounded us. The District Magistrate's action is totally unjustifiable. In the first place, Harimohan Babu did not found a Samiti for *lathi*-play at his house; and, in the second place, even if he had done so, he would have done nothing improper, as *lathi*-play has not yet been made a culpable act by the Indian Penal Code. We can conceive of no greater stretch of arbitrary power than the suppression of Samities for *lathi*-play where such may have been founded.

The *Basumati* [Calcutta] of the 17th July also disapproves of the above action of the Magistrate on the same grounds, and observes that the *lathi* will never imperil the security of the British Empire in India, which is defended by Maxim guns.

The *Jasohar* [Jessore] of the 15th July also condemns the above action of the Dacca Magistrate as unjustifiable, and as calculated to create discontent.

BIR BHARAT, July 18th, 1909.

Kasipur and punitive police tax.

9. The *Bir Bharat* [Calcutta] of the 18th July does not understand why the innocent should be made to suffer with the guilty as has been the case with the inhabitants and garden-owners of Kasipur on the Eastern Bengal State Railway, who have been called upon to pay the punitive police tax within a week.

(b)—Working of the Courts.

TIRHUT-SAMACHAR, July 15th, 1909.

Lala Lajpat Rai's triumph.

10. The *Tirhut Samachar* [Muzafferpur] of the 15th July congratulates Lala Lajpat Rai for his success in his case against the *Englishman*, and says that the whole country is blessing Mr. Justice Fletcher for his impartial judgment.

HITAVADI, July 16th, 1909, etc.

A City Court for Calcutta.

11. The *Hitavadi* [Calcutta] of the 16th July, in referring to the suggestion of the Decentralisation Commission in favour of the establishment of a City Court in Calcutta, writes that this proposal ought not to find support, unless the two Bengals are reunited and placed under a Presidency form of Government. Except in such an event, the establishment of a City Court in Calcutta will impair the dignity of the Calcutta High Court.

The *Basumati* [Calcutta] of the 17th July would think that before establishing a City Civil Court in Calcutta, as the *Englishman* says it is proposed to do, the existing Court of Small Causes should be reformed. This Court, as it now stands, is a disgrace to British rule.

(*c*)—*Jails.*

DAILY HITAVADI, July 20th, 1909.

Treatment of political prisoners.

12. The *Daily Hitavadi* [Calcutta] of the 20th July writes that it is commonly stated that political prisoners are treated more liberally by the English in jails than common criminals. But the revelations which certain Indian political prisoners have lately made about the treatment they got are not creditable to the English *raj*. Babu Sukumar Mittra's account of the condition in which his father, Babu Krishna Kumar Mitter, now is, though contradicted by the officials, yet raises doubt in the public mind. Then again the allegations made by Ethiraj S. N. Arya against his gaolers are not being inquired into, so far as the public know. Yet another case of the kind is that of Achyut Rao Kolhatkar, who though in a very weak and emaciated condition, was recently compelled to walk from one jail to another with legs fettered. This gentleman was punished for printing a speech by Aravinda Ghose at Nagpur—a speech which Mr. Beachcroft later on held to be an innocent utterance. Such a thing is possible only in India in the whole British Empire, in no other part of which is a political offender treated in the same way as common thieves and dacoits. Further, Mr. Kolkatkar simply published this speech, made no comments on it, and he was away from the town at the time it was published and no commotion was caused in the country by its publication. The public are not aware how Mr. Kolkatkar was actually treated in jail, but the account of his health published by some eminent medical men, headed by Dr. Munji, is such as to make his friends anxious. It is certainly no trifling matter that a healthy yonng man of good family, of 30 summers, after spending only 6 months in jail, should come to look like a decrepit old man. An inquiry should certainly be made into the case, as requested by the medical friends of the prisoner above referred to.

TIRHUT SAMACHAR, July 15th, 1909.

A prisoner's attempt to commit suicide.

13. Referring to the further punishment of Ethiraj Surendra Nath Arya for an attempt to commit suicide while in Jail, the *Tirhut Samachar* [Muzaffarpur] of the 15th July inquires if no notice is going to be taken of the complaints of the prisoner against the Jail authorities.

(*d*)—*Education.*

SANJIVANI, July 15th, 1909.

Mathematics classes at the Bethune College.

14. The *Sanjivani* [Calcutta] of the 15th July, in discussing the question of a Professor of Mathematics at the Bethune College, writes that Government should make its arrangements in this connection promptly, so that the young ladies may begin studying Mathematics this very session. If justice is done in this case, the cause of female education in the country will be supported. If any delay occurs, there will be no time to open classes this year, as happened last year.

We pointed out in our last issue, that last year when the University granted affiliation to the Bethune College, mathematics up to the Intermediate standard was one of the subjects in which it was granted, having regard to the tutorial staff of the institution at the time. We cannot say that Mr. Küchler acted very justly in abolishing the Intermediate mathematics class, in spite of this affiliation having been granted, and of the fact that five girls wanted to study this subject. If it be urged that this abolition was directed before these five girls came forward and appealed to him, we can only say that in strict propriety he should have waited at the commencement of the session to see if any students for the mathematics class were forthcoming. The time is not yet come in this country for any large number of students to come forward to receive high education. Their numbers at present are few, but it is steadily, if slowly, rising. A large choice of optional subjects is now allowed to students both for the B. A. and for the Intermediate examinations. In view of these facts, if in any particular year no students come forward to take up a particular subject, it ought not to be inferred that in the next year also, none will be forthcoming, or that that particular subject is one which ladies are incapable of mastering.

So much for the fact that the mathematics classes were abolished last year. But what is there to urge against their revival in the present year? Under section 22 of the Indian Universities Act, it is open to a College at any time to apply for affiliation in a subject in addition to those in which it is already affiliated. The assent of the Government of India to such affiliation is indeed a question of time. But pending such assent, with the sanction of the Vice-Chancellor, classes in the subject for which affiliation is asked for may be opened in anticipation. If Government so directs, a Professor of Mathematics may thus begin his work at the Bethune College in three weeks' time.

As most of the students of the Bethune College are Brahmos, or Christians, it behoves the leaders of those communities to press forward to the favourable notice of Government any suggestions which these students may make for opening classes in subjects they wish to study. Government cannot indeed be expected to keep Professors for all possible subjects at this College, but it should appoint Professors gradually for subjects for which students may be found forthcoming from time to time. It is by such gradual growth that this Institution has attained its present status. We advise Brahmos and Christians to memorialise the Lieutenant-Governor and Mr. James, a thoughtful and courteous officer, in this sense.

MIHIR-O-SUDHAKAR, July 16th, 1909.

15. The *Mihir-o-Sudhakar* [Calcutta] of the 16th July says that those students who have failed to pass the Entrance Examination this year will find it difficult to pass the Matriculation Examination in future under the new regulations, for they will find it difficult to get up Persian or Sanskrit in the brief space of one year. The University authorities have no doubt done wisely in proposing to hold a supplementary Entrance Examination in which only plucked students will be permitted to appear. But what will be the fate of those students who failed to pass the Test Examinations and were consequently not sent up? These students should be permitted to appear at the supplementary Entrance Examination as also at the Matriculation Examination of 1910.

The Matriculation Examination and Musalman students.

The paper complains that so many text-books have been prescribed for the Matriculation and Intermediate Examinations that it is quite beyond the means of poor Musalman students even to purchase them. Over and above this, Arabic has been added to Persian as a subject for study at the Matriculation Examination. This makes it doubtful whether even a single Muhammadan student will come out successful at that examination. The Musalmans were just beginning to take to University education, but, unfortunately, the Matriculation regulations have laid the axe at the root of their future improvement. It is deplorable that the attention of a single notable man has not yet been directed to this question. The far-advanced Hindus know how to agitate whenever the least objectionable thing happens, but the Musalmans seem to be quite apathetic. No time should be lost in making a representation to Government on this subject.

NAYAK, July 14th, 1909.

16. The *Nayak* [Calcutta] of the 14th July writes:—

The Preliminary B. L. Examination.

The Preliminary B. L. Examination is like a test examination, and as such its object ought to be only to test the general knowledge of law the candidates possess, and not to put an undue strain on their energies. As regards the examination recently held, the first two papers may be said to have fulfilled this object; but in the third paper most of the questions seem to have been set from only one book—Sarkar's "Hindu Law"—and were moreover too difficult even for advanced students in Law to answer satisfactorily. We do not know why this paper was made so stiff. The Preliminary B. L. Examination is not the final examination for the B. L. Degree, and there is no chance of an increase in the number of lawyers if this examination be conducted without any *zulum*. It is not known to us what per cent. of the candidates the University authorities would like to pass this examination, though we are fully aware that it all depends upon the fancies of the Examiners. Last year certain candidates asked to have their papers re-examined on their depositing the usual fees, but their applications were rejected on the ground that the New Regulations did not make any such provision. So then the Examiners are incapable of making mistakes. We may however say that

where the fates of a thousand young men are concerned, there ought not to be even the shadow of any doubt as to the examination being conducted with strict fairness. We should think that it is the greatest injustice to oppress these young men unnecessarily.

BASUMATI, July 17th, 1909.

Disaffiliation of the law classes in the Braja Mohan Institution, Barisal.

17. Referring to the disaffiliation of the law classes in the Braja Mohan Institution of Barisal, the *Basumati* [Calcutta] of the 17th July writes:—

Babu Bhupendra Nath Basu objected to the proposal, on the ground that the law classes in that College had not been brought up to the standard required by the University, because of the deportation of its founder, Babu Aswini Kumar Dutt. Bhupendra Babu suggested that the order be postponed till Aswini Babu's release, which was expected very soon. But the Vice-Chancellor did not agree with the suggestion, and his loyal followers, the Senators of the University, most faithfully carried out the behest of their lord. So long as members of the Senate are not disallowed from seeking profitable employment under the University, so long is there no chance of finding any independence among them. The Senators are now mere puppets in the hands of Dr. Mukerjee, and make it as it were their business in life to cry "*amen*" to anything that he may say. It is a pity that such self-seeking exists among a body of men whose education and breeding ought to have made better men of them.

(*e*)—*Local Self-Government and Municipal Administration.*

HITVARTA, July 15th, 1909.

The *Times* on motor-car license in Bombay.

18. Seeing the *Times*' rage at the grant of a license to run motor-cars in Bombay City to a French firm by the Corporation, the *Hitvarta* [Calcutta] of the 15th July asks:—

"Have they forgotten the policy of honest *swadeshi*, or is it reserved for India only?"

DAILY HITAVADI, July 16th, 1909.

Third class *ticcas* in Calcutta.

19. The *Daily Hitavadi* [Calcutta] of the 19th July says that third class *ticca gharry-wallas* are very extortionate, and that they never accept fares according to the rates fixed by the Calcutta Municipality. They have often to put up with much inconvenience and to incur much loss at the time of renewing their licenses, because *gharries* are often rejected by the Registrar of Hackney Carriages if they happen to have the slightest defects, and cases are not rare in which a *gharry* is rejected four or five times before it is passed for registration. For this grievance the *gharry-wallas* avenge themselves upon the passengers; and, says the paper, unless the Corporation do something to remove this grievance, the *gharry-wallas* will go on strike.

BASUMATI, July 17th, 1909, etc., etc.

The Chairman of the Calcutta Municipality.

20. The *Basumati* [Calcutta] of the 17th July thinks that the Government ought not to have vetoed the proposal to appoint a non-official Chairman for the Calcutta Municipality during the temporary absence of Sir Charles Allen. Such an appointment was recommended by the Decentralisation Commission, and probably their recommendation will be carried out some day in the future. By an unwritten law the post of the Chairman of the Calcutta Municipality has become a monopoly of Civilians. The paper thinks it a pity that the Government could not see its way to sanction the proposal for appointing a non-official Chairman, and says that at any rate Babu Nilambar Mukerjee ought to have been allowed to officiate for Sir Charles Allen.

The *Howrah Hitaishi* [Howrah] of the 17th July writes:—

We do not understand why Government refused to appoint a non-official Chairman during the absence on deputation to the Chief Secretaryship of Government of the Hon'ble Sir Charles Allen, nor do we understand why instead of Babu Nilambar Mukherjee, the Vice-Chairman, the Deputy Chairman, Mr. Payne, far less experienced than Babu Nilambar Mukherjee, was allowed to officiate as Chairman. There is no reason why a Civilian should invariably be appointed as Chairman of the Calcutta Corporation. Did not the

Decentralisation Commission recommend that a non-official Chairman should be appointed instead of a Civilian Chairman?

Baranagar Municipal election.

21. A correspondent of the *Daily Hitavadi* [Calcutta] of the 18th July says that Mr. Macpherson and Babu Sarada Charan Banerjee, the present Chairman and Vice-Chairman respectively, of the Baranagar Municipality (24-Pergs.), have failed to get themselves re-elected a Commissioners at the last election. It is now rumoured that these gentlemens will be nominated as Commissioners by the Government, as will also be Babu Pran Krishna Shaha, who got only 19 votes. If this rumour proves true, it will be an insult to the public opinion of the place. Knowing that the local mills should be represented on the Municipal Board, the rate-payers of the Municipality have gladly elected Mr. Cuthbert. It is not, therefore, necessary that another Englishman should be placed on the Municipal Board. As for Babu Sarada Charan Banerjee, the rate-payers have four or five times petitioned the Government to remove him from the Board. It is now prayed that the authorities should not over-ride public opinion and nominate anybody who has been defeated in an election.

DAILY HITAVADI, July 18th, 1909.

Public health in Bengal.

22. The *Bangavasi* [Calcutta] of the 17th July, in referring to the decrease in the birth-rate in Bengal brought out in the recent Sanitary Commissioner's report for 1908-09, writes that it is the want of an adequate supply of pure drinking-water which is the root-source of the whole mischief. What the Municipalities and Government together spend for the alleviation of this mischief, is a mere drop in the ocean, and the amount requires to be augmented.

BANGAVASI, July 17th, 1909.

Tuberculosis in India.

23. Quoting Sir Thomas Holland's remarks as president of the Asiatic Society on the increase of Tuberculosis in India, the *Basumati* [Calcutta] of the 17th July says that the Government ought to establish a Sanitarium for the treatment of this desease. The paper is of opinion that the growing proverty of India is the cause of the spread of this malady, which, if left alone, is sure to depopulate the country.

BASUMATI, July 17th, 1909.

(*f*)—*Questions affecting the land.*

The Midnapur settlement.

24. The *Nihar* [Contai] of the 13th July publishes a communicated article on the settlement operations in Midnapur, in which the writer attempts to prove that the Settlement Officers have been wrong in classing the *chakdars* of *jalpai* lands as tenure-holders, but who are really raiyats. The *ayamadars* are no doubt tenure-holders. The *ayamadars* realise rents from raiyats, while the *chakdars* cultivate lands at their own cost. In spite of this difference between them, the *chakdars* and *ayamadars* have been classed together as tenure-holders by the Settlement Officers—a proceeding which is totally wrong.

NIHAR, July 13th, 1909.

In paragraph 11 of the settlement proceedings drawn up by Mr. J. H. Mendis during the survey and settlement of *jalpai* lands in 1877, the *chakdars* were called raiyats. These *chakdars* were the only raiyats at the time of the last settlement, about whom additional information may be gathered from the proceeding above referred to, tending to show that the *chakdars* were nothing more or less than raiyats. In fact, having cleared lands of jungles for purposes of cultivation, but not for the realisation of rent, the *chakdars* are rightly called raiyats instead of tenure-holders. Government itself is the proprietor of these lands, under whom *ijardars* have taken lands on lease. The *chakdars* in their turn have taken lands from the *ijardars* for cultivation. How then can the *chakdars* be tenure-holders instead of being raiyats?

It has been said that the raiyats of *māl* lands having taken land in small plots, their title to the land is not the same as that of those who took lease of *jalpai* lands in big plots.

Needless to say such a claim is utterly invalid, for the Bengal Tenancy Act does not recognise any difference between *jalpai* and *māl* lands. The survey and settlement of *jalpai* lands was made under Regulation VII of 1822, which has not been repealed by the Bengal Tenancy Act. Such being

the case, the rights of the raiyats of *jalpai* lands cannot now be changed according to the provision of the Bengal Tenancy Act.

NIHAR, July 13th, 1909.

Settlement operations in Majnamutha and Jalamutha estates.

25. Referring to the settlement operations now in progress in the Majnamutha and Jalamutha Estates, the *Nihar* [Contai] of the 13th July writes :—

Government did not send the Settlement Officers here for the purpose of sowing the seeds of future discord between landlords and their tenants. It must be admitted that a grave responsibility lies upon the Settlement Officers, although they are armed with large powers, and that they ought to have a proper sense of that responsibility. Government should take early steps to awaken in them that sense, if, owing to the intoxication of power, they show signs of forgetting it; otherwise, the settlement operations in the vast estates of Majnamutha and Jalamutha must suffer. For landlords and tenants who will suffer loss by the irresponsible and illegal acts of the Settlement Officers, will be obliged to resort to the Civil Courts for redress after the settlement operations are over. Numberless civil suits will be instituted, and the Government must be a party to each of them. Thus heavy pecuniary loss to Government must result owing to the institution of these suits. It may be taken for granted that in the majority of these civil suits Government will be defeated, the reason being that the Settlement Officers are carrying on their work contrary to the express provisions of the law and in defiance of High Court rulings. Fortunately Sir Edward Baker now occupies the *musnad* of Bengal. His Honour's far-sightedness, his love of justice and his generosity are being proclaimed from one end of the country to the other. We beseech His Honour to direct the Settlement Officers to carry out the settlement operations in the Majnamutha and Jalamutha estates according to the law and with an eye to the future.

On the 3rd April 1897, Mr. Finucane spoke as follows at a meeting of the Bengal Legislative Council :—

"If each and every landlord and tenant in a vast estate or local area under settlement of rents were to contest the Revenue Officer's orders or proposals for settling fair rents, and to fight out every case as a civil suit, as they are entitled to do under the present law, it is clear that the proceedings would be interminable, and the expense intolerable."

This shows that the higher officers of Government do not desire that after the settlement the zamindars and their tenants should be involved in never-ending litigation and so be ruined.

The higher officers should, in our opinion, see whether the Assistant Settlement Officers are assessing the rents fairly and properly. Mr. Finucane was right when he said in the Bengal Legislative Council that it was impossible for inexperienced Judicial Officers to understand the various complications of tenures and to assess the rents fairly. It is a fact that rents cannot be fairly assessed if the officers do not take the trouble of being personally present on the lands to be assessed. How many of our Assistant Settlement Officers have taken that trouble? How many among them are capable of understanding the character of different classes of lands, not to speak of the complexities of tenures? It is an impossible task for them.

Every ordinary man knows what the *kabuliat* means, that it is a document which is in the possession not of raiyats, but of landlords. But curiously enough the Assistant Settlement Officer of Contai the other day issued a summons upon a raiyat requiring him to produce the *patta* and *kabuliat* of his lands. Settlement Officers as a body, in spite of their vaunted learning seem scarcely to understand the difference between the terms tenure-holders and settled raiyats. Records-of-rights have been prepared on the assumption that all *bhadralogs* are tenure-holders and that all cultivators of soil are raiyats and all raiyats are settled raiyats. They have not been able to show that they understand the difference between occupancy raiyats and settled raiyats. Many Settlement Officers seem to entertain the notion that there are no such raiyats as non-occupancy raiyats, but rule 39 of the Settlement Manual, page 80, expressly lays down that "the landlord should be called upon to file a list of non-occupancy raiyats. Has this been done in all cases? We know it to be a fact that in many cases the landlord was not called upon to

produce such a list. Considering how perfuncto ily the work has been done since the commencement of the settlement, it is scarcely to be expected that it will yield satisfactory results. The higher authorities should intervene and see whether such officers can assess the rents fairly, and take steps to make the best of a business badly done.

(g)—Railways and Communications, including Canals and Irrigation.

26. Neither the Railway Board nor the Police, writes the *Howrah Hitaishi* [Howrah] of the 17th July, was able to trace the cause of the recent serious railway accident in Madras which resulted in serious loss of life. The Madras Government, when appealed to on behalf of the public, said that no further enquiry into the matter was necessary. The decision of the Government is unsatisfactory, as the cause of so serious a matter was allowed to remain a mystery. Such a spectacle is possible only in this country.

The railway accident in Madras.

HOWRAH HITAISHI, July 17th, 1909.

27. Referring to the official report of the railway accident near the Machhada Railway Station on the Bengal and North-Western Railway in which the No. 5 passenger train collided with a goods train, the *Hindi Bangavasi* [Calcutta] of the 19th July observes that it was a friendly embrace that no person is reported to have been injured!

A Railway accident.

HINDI BANGAVASI, July 19th, 1909.

(h)—General.

28. The following is a full translation of an article published by the *Nayak* [Calcutta] of the 17th July under the heading "Terrible aspect of the Ruler"—

Sir E. N. Baker's recent speech at the Legislative Council.

NAYAK, July 17th, 1909, etc., etc.

At the last meeting of the Bengal Legislative Council, the Hon'ble Mr. M. S. Das, of the Orissa Division, made a speech expressing sorrow at the murder of Sir William Curzon-Wyllie. At the conclusion of the speech, His Honour Sir Edward Baker gave free expression to his views regarding the assassination and the present condition of this country. Not only have most men of this country been terrified at the fearful aspect of Sir Edward as depicted in his speech, but many men in England have also been alarmed. Mr. Mackarness enquired in Parliament about the character of the repressive policy as shadowed forth in the Lieutenant-Governor's speech, but got no information.

That the assassination is not the outcome of a conspiracy, that it is the product of the unruly nature of a few young men who have gone off their heads has been again and again declared by popular leaders and the public press of this country. Not only this, assassination has been everywhere condemned in the strongest terms. His Honour's recent speech seems to indicate that he does not believe in the sincerity of the denial of a conspiracy and of the condemnation of secret murders by the people of this country, inasmuch as he said that mere condemnation of those incidents was not enough. He said that the leaders of the country must help the Government to stamp out such crimes. What Government will do in case they failed to do so, His Honour made no secret of. Even if the people did not help, the remedy, he said, could be found all the same, but in that case there was chance of the innocent being oppressed along with the guilty.

Sir Edward's speech shows clearly that Government is determined to stamp out secret murders and such other crimes, and that should the people not come forward to help, Government will introduce such repressive measures that the guilty and the innocent will be alike ruined. A few among the Anglo-Indian newspapers are continually urging Government to expedite the introduction of the repressive measures which the ruler of Bengal hinted at. There can be no doubt, therefore, that a tremendous storm will burst forth at no distant date in this country. We are powerless to stem the current of what will come to pass. But still at a time like this, when the ruler of the

Province is about to unfold his terrific form, we shall make bold to say a few words on behalf of our countrymen.

At the outset it is necessary to say that the Lieutenant-Governor of Bengal has failed to understand the people of the country thoroughly. We indeed sometimes express our dissatisfaction at the present system of administration which has caused us many disadvantages; nevertheless, we never desire the subversion of the British Government, it is impossible that we should ever do so. For if to-day the English were driven out of this country, our loss would be quite as great as that of the English. Not once or twice, but we have repeated it hundreds of times, that, excepting a few misguided youths, nobody desires the subversion of British rule. Secret murders or other demoniac crimes of like nature never existed in this country, and are alike abhorrent to the nature of both Hindus and Musalmans. It is for this that nobody supports such deeds, nor can anybody ever do so. The severe condemnation of these deeds, which has appeared in the columns of newspapers and been voiced by popular leaders, is not confined to mere words of mouth. If the authorities will understand this simple fact, we should be gratified.

Then, again, whatever policy Government may adopt in suppressing these crimes, the people will offer no opposition. We do not, however, see how we can help directly in the matter. The Lieutenant-Governor says that the mischievous character of these heinous deeds should be brought home to the people of the country by organising an universal agitation. But is not the severe condemnation that is spreading all round of secret murders and such other crimes enough to bring about the agitation of which His Honour speaks? What more need be done in order to keep the agitation alive? His Honour should have spoken in distinct terms that we might try to give effect to his words. We are already doing all that our mental resources could suggest. If even after all this the rulers cannot place their reliance upon us, we must set it down to our own misfortune. But we deem it our duty to say another word in this connection in plain terms. His Honour has said that the leaders ought to organise a universal agitation, in order to generate a feeling of popular respect and loyalty to Government and create trust in its methods of administration. What we desire to say in this connection is this: Have the Government done anything in order to save the faces of the leaders? Have not the leaders with folded hands entreated the Government to undo the wrongs (the partition of Bengal being one of them), which have inflicted the greatest mental anguish upon the people? Have the Government granted their prayers? The leaders have repeatedly given the people to understand that constitutional agitation was certain to induce the Government to listen to the prayers of the people. Now, as Government have turned a deaf ear to their entreaties, with what face then can the leaders again approach their countrymen? The rulers are flouting the wishes of the people at every step. It is unreasonable and impossible that the people will not under the circumstances be discontented, but will conduct themselves in all submissiveness at the beck of the ruler.

Sir Edward Baker holds out the threat that he will introduce repressive measures and says to the leaders "Help us." Though we are not among the leaders of the country, yet we are bound to say in reply to Sir Edward Baker that if the Government will not listen to the prayers of the people, respect their wishes, govern the country with an eye to their interests, then the feeling of general bitterness against the rulers, which has come, will not easily quiet down. If any ruler, whether Sir Edward Baker or any other, in a fit of rage introduces repressive measures without first ascertaining the cause of the malady, then both the innocent and the guilty will no doubt be crushed together, but we do not believe that what the authorities desire will be accomplished.

His Honour has given a hint of what he will do. We, on our part, will also offer a hint of what ought to be done by him at the present juncture. Whether repressive measures be introduced or not, whether the Bengalis be crushed to death or not, the establishment of perfect peace will be an impossibility if the manner in which the administrative machine is being worked at present be not changed. The first thing necessary to bring about that change is the reversal of the partition of Bengal. The next thing is the

reform of the Police Department. Let these two things be done in the first instance, and the unrest in the country will be wiped out in a moment. There are many minor matters which we shall deal with in a future issue.

Referring to Sir Edward Baker's remarks about the duties of parents and guardians in the matter of anarchism, the *Jasohar* [Jessore] of the 15th July says:—

We do not want to say to His Honour what Mr. Surendra Nath Banerjee has said in England on the same question. What we want to say is that we have no objection to the anarchists being extirpated, but that the innocent should not be made to suffer along with the guilty. If innocent people are punished by mistake, it will increase discontent instead of removing it.

The *Daily Hitavadi* [Calcutta] of the 18th July has the following:—

Our duty.

No country can ever be well governed if there is a want of good-feeling between the ruler and the ruled, and if the latter do not lend a helping hand in the ruler's work of administering the country. We admit this, and are always ready to perform our duty as subjects at the call of Sir Edward Baker, our Lieutenant-Governor. But on this subject we have something more to say. We shall be glad if the Lieutenant-Governor, or, for the matter of that, the community of the English rulers of India, would know our minds and then determine on their course of conduct.

In a country where the rulers and the ruled stand in the relation of the conqueror and the conquered, people do not all on a sudden offer their help to the ruler or the ruling community in the administration of the country. So long as people do not think that the administration of the country is something which they can call their own, they can by no means be associates of the ruler in the work of administering it. There may be many among the subject people who are salaried servants of the alien ruling race and help the Government in that capacity. But that is only hired assistance—an assistance having its origin in the principle of give-and-take, and not the association of the people due to the relation subsisting between the rulers and the ruled. Will Sir Edward Baker tell us what he or his predecessors in office have done to excite in the minds of the people a feeling of attachment to the Government of the country? We are a conquered people; we cannot interfere unsolicited in the affairs of the Government. But under the pretence of discussing politics we have not failed, while writing newspapers, to discuss matters which do not properly come within our right, to criticise the merits of the system of administration obtaining in Bengal and, for the matter of that, in India, to shrink from praising or blaming the right and wrong doings of English officials. Resolutions of the Congress, created by us, were sent through its President, Sir Henry Cotton, to Lord Curzon, the then Viceroy of India. Every Viceroy from Lord Dufferin to Lord Curzon regarded the Congress with suspicion and tried to suppress the discussion of politics by the people. Lord Dufferin, at a St. Andrew's Dinner, ridiculed the Congress as composed of a microscopic minority, and Lord Curzon did not shrink even from calling educated Indians liars. By passing the Official Secrets Act and thereby forbidding the public from access to offices and Courts and all servants of the Government from attendance at the Congress and Conferences, Lord Curzon deeply wounded the feelings of the people and made them clearly realise their subject condition. These things are not calculated to excite in any way in the minds of the people a feeling of attachment to the Government.

If the ruler heeds the advice of the people and falls in with their requests and entreaties, even then they can feel a sort of attachment to the Government. When Lord Northbrook was Viceroy of India, he once heard the prayer of the people and vetoed a measure introduced by Sir George Campbell, then Lieutenant-Governor of Bengal. This led to the resignation of Sir George. Since then no Lieutenant-Governor or Viceroy has ever enacted any special measure in matters administrative as a result of popular advice. From Lord Lytton's Arms Act and Press Act to the Municipal Act, the Partition of Bengal, the Universities Act, etc., everything has been carried out in spite of unanimous protests and opposition on the part of the people. Formerly, Viceroys and

Lieutenant-Governors used, when they had anything to say to the people, only such language as was approved by good manners. This courtesy of language also has slowly disappeared from the time of Lord Dufferin. As for Lord Curzon, he set the quarrel agoing with great zeal (*lit.* with his loins girt). You will not lend an ear to our wants and grievances, nor pay any heed to our requests and entreaties, nor give an ear to our tales of sorrow, but on the contrary, whenever the whim comes upon you, you will abuse us, chastise and persecute us, distrust us, keep us at a distance at your councils, and yet we are expected to patiently bear all this, and whenever you will be pleased to whistle to us we are expected go to you wagging our tails and help you in your government according to your commands! If this is what His Honour Sir Edward Baker desires, we may tell him at once that although we are a conquered, subject people we have not yet been reduced exactly to the condition of dogs. Although poor, degenerated and humbled at the feet of others, we have not yet lost all sense of self-respect. Let him treat us like men, and we too shall shall help him like men.

Another thing, if at every step we feel, and every day we see that in order to keep up a difference and an opposition between the community of the rulers and the community of the ruled, officials are not ashamed to oppress, insult and humble (*lit.* to conquer) the subject people, then how can we without sad faces help your administrative machinery in the belief that it is something which concerns ourselves? Your law makes a distinction between white men and black men; even a native Prince does not meet with the consideration which every white man gets every where—in streets and roads, on tram cars, in courts of justice and railway stations. A European military officer can have the presumption to turn out a native Prince from a compartment in a railway carriage; but no native can drive away a white drunkard therefrom, and, if he tries to do so, gets into trouble himself. On the Calcutta maidan crowds are daily formed during the foot-ball season, and they include both white men and black men. White men push through the crowd and try to see the play standing in the front ranks, black boys and youths also do the same. If a white man pushes through such a crowd or sees the play standing on the masonry walls of Red Road no Police Sergeant objects, but if any native dares do the same thing he is immediately greeted with a whip or abused by the policeman. You, the ruling community of India, never trust the children of the soil with even a straw. The people are disarmed and deprived of all rights and privileges. From the Police Chawkidar to the District Superintendent of Police, every one behaves in such a way as to clearly lead to the belief that he is paid by the Government for oppressing the people and keeping them awe-struck and cowed down. The Calcutta Police Law is going to be amended, and every section of the proposed bill brings to the surface, as it were, the latent distrust and disregard of the people. In this state of things the people can never feel attachment to the administrative machinery. To dissemble one's real feelings and go out to help the rulers with words, only putting on a mask of loyalty, is not what the discharge of their duty by the people really means.

This bomb and sedition, this *Swadeshi* and boycott, this secret murder and dacoity, all this is the outcome of your conduct and the effect of the bad education you have imparted—it is a sore created by *belati* luxury. For this true Hindus and Musalmans are not responsible; if any one is responsible for it, it is the English ruling community. You spend every year one and-a-half crore of rupees in maintaining the police; you have puffed up the police with undue indulgence and yet that police is altogether incapable of rendering you real service. In this state of things, if you need the people's help you will have to exact service by satisfying them. It is true that if the masses in the country so desire, they can stamp out this evil in the wink of an eye. But then the Government should behave in such a manner as to make the people so desire, and, unless an attempt is made on behalf of Government to perform this duty, the people will never come forward to do theirs.

Sir Edward is a wise, experienced and large-minded ruler, and this has induced us to open our minds in this manner to him. We believe that if he comes to know of the real state of things, he will never hesitate from doing the needful. If any Civilian can keep the Bengalis calm, restrained and partial

to British rule, it is Sir Edward Baker. He knows Bengal and the Bengalis. If, however, he adopts a course of oppression on the advice of others we shall no doubt be made to suffer what is in our lot, but we do not believe that the English, who are our rulers, will (in that case) be able to pass their days in ease and happiness.

The *Darus Sultanat* [Calcutta] of the 16th July has its heart-whole approval of the recent speech of Sir Edward Baker in the Legislative Council. It is indeed, says the paper, the duty of every Indian to exert his utmost to strike at the root of anarchy, since this would conduce to the welfare of the country itself.

In the last speech of Sir Edward Baker in the Legislative Council the *Hindi Bangavasi* [Calcutta] of the 19th July suspects the forebodings of some new enactment.

At the last sitting of the Legislative Council of Bengal, says the *Hindi Bangavasi* [Calcutta] of the 19th July, the Lieutenant-Governor himself gave a speech—a speech which was a hiss, a white-maned lion's roar! Never since occupying the throne vacated by Sir Andrew Fraser, did the Lieutenant-Governor Sir Baker appear in such an angry and terrible form before. After translating passages from the speech, the paper continues:—

As the sky becomes overcast with dark clouds before a heavy downpour, and as a conflagration is preceded by thick dark smoke covering all sides, so has the Lieutenant-Governor given hints of some severe and dreadful enactment in the near future. What a terrible preface! The Lieutenant-Governor said that when the new law comes into force, it will grind the innocent as well as the guilty. Good God! How have this expressions found utterance from the lips of the ever sympathetic and reconciliatory Sir Baker. O Lieutenant-Governor, disposer of the destiny of the millions of Bengal, Sir Edward Baker! It appears you have spoken these words being carried away by passion due to the murder of one of your race, otherwise you would not have mixed up the innocent with the guilty in your speech. For even to-day there are millions and millions of Indians and Bengalis who are entirely devoted to the English, and ready to throw themselves into the burning fire for their sake. The few rash youths, spoiled by Western education, are as hated by the Indians as by the Englishmen; nay, the Indians hate them the more, because they consider them irreligious and blinded by illusion. It is for you therefore to think how far you have been reasonable in comparing the loyal, religious and innocent Hindus with criminals.

Referring to the same speech, the *Bharat Mitra* [Calcutta] of the 17th July says:—Why, Sir, this threat to oppress the people? You have always given indications of being good. Although the man charged with the murder is not a Bengali and the tragedy did not occur in Bengal or in India, still the Lieutenant-Governor was so enraged as to say that there would be such a severe law as will make not only the guilty but the innocent too, to tremble with fear.

The *Daily Hitavadi* [Calcutta] of the 16th July gives a Bengali rendering of Sir Edward Baker's recent speech in the Legislative Council on the Curzon-Wyllie murder, and interprets it to mean, first that Government can no longer be a silent spectator of these murders. If such murders go on being committed repeatedly, the prestige and vigour of the English administration would be impaired, and as a consequence it will be difficult to keep the country under control; secondly, that Indians as English subjects owe a duty to the English: that duty is nothing but to properly assist, at the call of the ruler, the officials in securing the punishment of the guilty. If they are willing to discharge that duty, let them come forward and help the police in arresting the guilty. If they are not so willing, Government will punish anybody and everybody, without discrimination, on whom its suspicion will fall.

Continuing, the paper refers to the comments which this speech has called forth in the columns of the *Statesmen* and the *Englishman*, and then concludes thus:—

Let honest men beware, we say let honest men beware; "Rama alone is sufficiently to be feared, and he has Sugrib* for his friend." Sir Edward Baker alone is sufficiently to be feared, and in addition he has got two trumpeters on two sides,—the *Englishman* is already there, and the *Statesman* too has

* The monkey chief who helped Rama with his monkey hordes.

girt up his loins and set to work. We, the Bengali subjects of Bengal are wholly in the grip of the English. If the English, coming to be suspicious of our loyalty and attachment to themselves, should prepare to repress us, there will be no room left for us to stand on this earth. From a perusal of the Lieutenant-Governor's speech in the Legislative Council, and from the way in which two of our English contemporaries have taken to echoing his words (literally, to prolonging the tune sung by him), we infer that Government is about to enter on a course of repression of the governed. The Lieutenant-Governor has in a manner distinctly said:" We shall not any more discriminate between the guilty and the innocent; we shall punish whomsoever we shall suspect." Such being the circumstances, there is no means of any of us being saved. Everyone of us will have always to sit in dread in expectation of oppression.

We ask, if we have any duty other than giving expression to our mind's feelings through the pen or through the lips. We know that there is no wide-spread conspiracy going on all over the country with the object of destroying the English *raj*, nor is there any possibility of that either. We know that almost everybody in this country is really in favour of English rule, and desires to imitate English ways and manners. We know that whoever be the men who commit these murders, they have not formed themselves into bands. Only half-a-dozen or a dozen lads have, as the result of a mischievous education, almost gone off their head. This much also we know, on the other hand, that in consequence of the harassments of certain Police officers, a good many inoffensive boys may indeed go astray for a time; but they are, none of them, actuated by an innate hatred of the English. Lastly, we can also say that it is in consequence of the incompetence, negligence and indifference of many of the Police officers that the real offenders are not being caught in many cases. The police are not apt in doing their work in co-operation with the village people. The people of Bengal now stand in greater dread of the police than of the god of death himself. Can you say what even after all this would constitute, on our part, rendering proper help to Government in the work of administration? We are not aware in what way on what lines Sir Edward Baker wants to establish peace by resort to strong measures. He has not chalked out his procedure in his speech in the Legislative Council. And yet he wants our co-operation. We fail to understand wholly the sense of this riddle. You can, if you wish, punish those amongst us whose words, persuasions and writings raise your suspicions. How are we to assist in the matter of that punishment? Not for a single day even have you listened to what we say. The country is ours, and so are the language and the race, so that you will not be able to understand as much as we are able to understand the feelings of the people of the country. Englishmen, you have so long continued to be deceived, because you have not been able to find out what we really are. Had you acted on our advice, you would not have been deceived, and there would not have been such unrest and anxiety in the country. But you do not think it well to listen to our good advice; and you, the Lieutenant-Governor of Bengal, call on us to support blindly the wrong conclusion at which you have arrived. You are strong and unconquerable, without a second in India; you can do whatever you list, you can smash us up into powder. You can do everything; but, should the man, who can do everything, actually do everything? It is well to state that the Bengali is no longer afraid of or shrinks from anything whatever; they are always prepared for everything. But you are Engiishmen, who have conquered the world; you, on your part ought not to do anything, as the effect of which the people, stung with despair, will lose all sense of what to do and not to do.

There is great danger ahead: this is the time to speak out. We shall gradually say to the English ruling community everything that we have to say.

NAYAK, July 17th, 1909, etc.

The separate representation of Mahomedans.

29. The evil consequence of the grant of separate representation to Mahomedans, writes the *Nayak* [Calcutta] of the 17th July, has already begun to be felt. The Jains of Bombay have asked for separate representation of their own community on the Bombay Legislative Council. Other

communities are sure to follow suit. It remains to be seen how Government disposes of the demands of these communities. If the unjust demands of one community be conceded, why should not those of others be conceded as well?

Referring to the demand made by the Jains for separate representation on Legislative Councils, the *Daily Hitavadi* [Calcutta] of the 19th July says that by and by all the thousand and one sects of which the Hindu and Musalman communities are composed will most probably make similar demands, and there is no knowing where this farce will end.

Referring to the memorial which is going to be sent to His Excellency the Viceroy by the Indian Association protesting against the granting of separate representation to Musalmans, the *Nayak* [Calcutta] of the 14th July says that it is a pity that the members of the Indian Association do not yet know that their whinings cannot move the lords of the situation from their purpose; for if memorials could do any good, ten lakhs of memorials would have been sent in a day praying for the release of the Bengal doportees.

Describing the result of the Muslim League Conference which met at Lucknow the other day as proving abortive, the *Bharat Mitra* [Calcutta] of the 17th July remarks: "It is at the instance of the London Branch of this League that the authorities have undone the Reforms Scheme by the introduction of racial distinctions."

The *Mihir-o-Sudhakar* [Calcutta] of the 16th July says that the reason why men like Maulvi Abdul Jabbar, C.I.E., Maulvi Mojarul Anwar of the Hughly Bar and Maulvi Abdul Kasem of Burdwan, who are far superior to Rai Nalinaksha Basu Bahadur had no chance of being elected to the vacant seat in the Bengal Legislative Council was that they could get no Hindu votes. This proves the futility of mixed elections. The Hindus are dishonest and intriguing and would never vote for Musalmans. It is high time that the Musalmans awakened to a sense of self-respect and gave up all dependence upon, and connection with, the Hindus. They must stand on their own legs or they will be nowhere.

Referring to the suggestions made by the Raja of Mahmudabad about Muhammadan representation on the Imperial Legislative Council in his momorial to the Secretary of State for India, the *Mihir-o-Sudhakar* [Calcutta] of the 16th July says :—

The Raja speaks of three methods of selection of members, viz., by separate election, by mixed election and by nomination. But this proposal is quite opposed to the opinions expressed by the All-India Moslem League and its London Branch. According to the Raja we are to get one-third of the seats for our numerical strength. But what about the members we are entitled to get in excess of that strength according to the promises made by Lords Morley and Minto? We are, therefore, unable to accept the Raja's proposals.

30. Referring to the appointment of Mr. Chandravarkar to the Bombay Council, the *Hitvarta* [Calcutta] of the 15th July observes—Government would try to fill the Government House with such members. Lord Minto, it is hoped, will earn gratitude by appointing Rai Bahadur Narendra Nath Sen or Dr. Ashutosh Mukerji as a member on his Council. A nice beginning indeed!

Appointment of Mr. Chandravarkar to the Bombay Council.

HITVARTA, July 15th, 1909.

31. The *Sanjivani* [Calcutta] of the 15th July writes:—

"Then and now."

On the 24th February 1909, Mr. Buchanan stated in Parliament that it was the superior officers of Police who had reported in connection with the deportations. These officers were as expert and able as Scotland Yard officials. The Government of India had acted only on their reports.

SANJIVANI, July 5th, 1909.

On the 12th June 1909, Viscount Morely said: "It has been stated that it is from the Police that we collect our evidence (regarding the deportations). This is not true. The Government of India gets its information from the District Officers.

On the 17th June 1909, Mr. Asquith said: "We have already said that the Government of India does not want to say anything in particular as to the information on which it acted in regard to the deportations. The information has been collected from various sources and tested by various means.

It is needless to say that all the three utterances above actually emanated from the Government of India. Whence then arises this discrepancy? Why is the certificate granted to the police in February now withdrawn?"

NAYAK, July 18th, 1909.

32. The *Nayak* [Calcutta] of the 18th July writes under the heading "*Swadeshi* and the Government":—

Swadeshi and the Government.

The Government of India have recently issued an order that in purchasing articles for use in Government offices preference shall be given to articles made in India when the quality is satisfactory and the price not unfavourable. This favour shown by the Government to things of indigenous manufacture is not at all new,—such favour has been shown since the days of Lord Ripon. When the quality of *swadeshi* articles is satisfactory and their prices cheap, the Government are kind enough to buy them. We are, however, grateful to the Government for this order, carefully worded as it is, and offer our respectful thanks to them for the favour they have shown to articles manufactured in our country. We cannot in this connection help referring to the poisonous effusions which have recently flowed from the *Statesman* and which that paper has directed against the *swadeshi* agitation and the popular leaders. From the ill-feeling which the *Statesman* has been evincing towards the Indian community one can confidently hope that this paper will soon beat the *Englishman* and the *Pioneer* hollow. The *Statesman* says:—

"It is often alleged by ignorant or dishonest agitators that British rule is responsible for the commercial exploitation of the country by foreigners. Seldom has a charge so glaringly untrue been preferred by way of embittering popular feelings."

Now, the first thing is this that in spite of there being in the present times various causes of danger which befall one if he speaks the truth, we firmly say to the *Statesman's* face that never were the industries and commerce of this country destroyed in the way in which they have been under English rule. This charge is not based on any dishonesty on the part of the agitators; it is those who deny this accusation that are dishonest and deserve an epithet more indicative of hatred than this if such an epithet exists. Those who have made this accusation have got from history the evidence on which they have based their charge, and that history was written by the *Statesman's* own countrymen. If the *Statesman* reads the book named "Bolts on Indian Affairs" it will be convinced of the truth of the charge.

The *Statesman* next says:—

"If India were governed in the interests of British trade and manufacture, nothing would be easier than to boycott Indian goods as pseudo-patriots are seeking to boycott British goods."

We appeal to you to try such a thing. Boycott our rice, jute, wheat and other kinds of produce. The day on which you will do it, on that very day we tell you upon oath—we shall offer up a pair of buffaloes as sacrifice to Mother Kali at Kalighat. You are like a snake which its lost his poison fangs but has only a large hood. How can people, who have to starve unless they get their supply of food stuffs from India, have the face to say such a thing? It may be argued, that the Government can boycott Indian-made articles. In reply we say that the Government is not the paternal propertyof the *Statesman* or any other English bull. The country has been ours for generations (*lit.* has belenged to our fathers and grand-fathers) and it is we who find the money for its administration; who are you then to boycott articles made in this country? And you would not have desisted from doing so if you had the power. We have in a way said above why you do not have the power. We shall now quote the *Statesman* again:—

"It is notorious that the deliberate methods of the Stores Department of the India Office may often cause more than a year's delay in the fulfilment of orders, thus necessitating expensive suspension of work in this country and not infrequently the adoption of other expedients which render the indented articles useless on arrival."

Comment on this is superfluous. We do not think it at all necessary to say much about the false statements which the *Stateman's* animosity against every agitation which is intended to do good to this country and against the *swadeshi* agitation, leads the paper to make.

Then, again, the *Statesman* says :—

"The zeal of the Government for the promotion of *swadeshi* could scarcely go further or receive a more practical form."

We fail to make out the reason why it cannot. We have already said that we are grateful to the Government for what little it has done; for considering that we have no hand in the matter we must accept as gain whatever we may get. But we are not all the same prepared to admit that the Government could not do anything more for the advancement of the *swadeshi*. At a time like this when the budding industries of this country are in need of protection the Government could have well left out the question of price. If the sole object of the Government had been to preserve the industries of this country, they ought, in the present situation, to have issued an order for the purchase of *swadeshi* goods and *swadeshi* goods alone, regardless of quality and price. The Government have not done so, but have only issued a formal order. We are no doubt grateful to them for this order, but there is nothing in it which may justify the *Statesman* in giving it the loud plaudits the paper has accorded to it, or in abusing the people of this country in low language.

Cable rates and Government.

33. The *Daily Hitavadi* [Calcutta] of the 20th July recommends Government to assist financially the cable companies in order to enable them to reduce their rates.

A complaint against a Civil Surgeon.

34. The *Bangavasi* [Calcutta] of the 17th July quotes from the *Charu Mihir* of Mymensingh how the Hindu patients at the Mymensingh Hospital had lately to go without any meals one day, because the European Civil Surgeon entered the hospital cook-room for inspection purposes and invites Sir L. Hare's attention to this matter.

Mr. Gokhle as member of Bombay Council.

35. In noticing that Mr. Gokhle has been appointed a member of the Bombay Council, the *Marwari* [Calcutta] of the 16th July asks if there was no other candidate in Bombay qualified for the appointment.

MARWARI, July 16th, 1909.

III.—LEGISLATION.

Calcutta and Suburban Police (Amendment) Bill.

36. The *Daily Hitavadi* [Calcutta] of the 17th July, in discussing the Calcutta and Suburban Police (Amendment) Bill, writes:—

DAILY HITAVADI, July 17th, 1909, etc.

After emerging from the Select Committee to which it was referred on the 13th July last, the Bill will probably come up before the Council for discussion in the early part of next winter. But under Lord Morley's scheme of constitutional reforms, the Bengal Legislative Council will be expanded by the end of next winter. This expansion will be accompanied by some addition to the rights of the members of the Council. It seems then that Government could not postpone for another six months or a year the amendment of the law which since 1863 up to the present has been felt adequate for the preservation of the peace in Calcutta. Government wants to get its new Police Act passed with the help of the old Legislative Council, before members are elected to the expanded Council, before the procedure for that Council has been determined on. In the existing Council, official members predominate, so that legislation on whatever lines Government prefers may be passed by this Council. Probably this is the reason why Sir Edward Baker's Government is in such a hurry about the amendment of the Calcutta and Suburban Police Acts.

One purpose of amending the Calcutta and Suburban Police Acts is to arm Police officers with new powers. Henceforth even Sub-Inspectors or Darogas of the Calcutta Police will be invested with the powers of Emperors and will triumph over the citizens of Calcutta. The statement of objects and reasons appended to this Bill sets forth that at the time the existing Police Act was passed, Calcutta was not such an extensive city as now, with such a large population as it has at present, and particularly that the administration of the Police Department was then far less complex than it has now become. That is to say, an amendment of the Police Acts has become necessary in view of the country, the times and the people concerned; that is, in view of

what the city of Calcutta now is, of its intimate relations with the two Bengals, of the present terrible times, of the acute troublousness of the situation owing to the Partition of Bengal and of the spirit which fills present-day Bengali youths, their mad zeal for the boycott, their ardent acceptance of the *swadeshi*, their devoted striving for *swaraj*, their aptitude in the use of the bomb and the revolver, their eloquence and their fearlessness of death. And this amendment will be effected by "conferring power on the police to meet various emergencies which arise at the present day." The Hon'ble Mr. Duke who stands sponsor to this Bill in moving for leave to introduce it into Council says, "that attention has recently been drawn to certain matters," tending "to involve the Police in uncertainty as to their powers and to raise doubts in them and others as to whether they are acting strictly according to law." And accordingly in the present Bill, the Police are being armed with greater powers in language, precise and clear. These "certain matters" are things which are nnmentionable, that is to say, *swadeshi*, boycott, *swadeshi* meetings, *swadeshi* processions, *swadeshi* songs, the *Bande Mataram* cry, *akhras* (gymnasia) *lathi*-play, Anusilan Samities, etc. We suppose Mr. Duke introduced this Bill into Council with an eye to these things.

Many might perhaps ask us: "Whence originated this strange Bill?"

The answer is that it hails from Bombay. We have not yet forgotten the language of dread and alarm which fell from the lips of the non-official members of the Bombay Legislative Council when this Bill was passed into law by that assembly. And the new Police Act for Calcutta is to be the terrible weapon which will be forged by the grafting of that Act on the existing Calcutta Act. The Calcutta and Bombay Police Acts together will be a thing somewhat like what would be brought forth by the union of Ravana * and Kumbhakarna,* of the ten shoulders, the twenty eyes, the 20 arms and the irrestible might of Ravana with the hunger, the universal maw and the immense body of Kumbhakarna. Henceforth to prohibit meetings proclamations, the Lieutenant-Governor's permission will not be necessary; a Police Daroga will be able to do that at his discretion. To effect an arrest, warrants signed by a "Magistrate" will not be any more needed; a Police Sub-Inspector will easily be able to do it.

* Ravana' was the King of Ceylon who stole Rama's wife, and Kumbhakarna was his brother. The latter was of gigantic propotions and inmense strength, and hence the new Bill is said to be a union of the two.

We shall proceed now to acquaint our readers with the amazing jewels hidden in this Bill. Confining our attention now to the definitions:—

(1) A "Police officer" will mean all officers above the rank of a constable. And an "officer in charge of a police-station" shall mean any officer above the rank of constable present at the station-house. Alas, you *paharawallah*, *lal-pugried* constable, Mr. Singh, for what inherited sin are you shut out of this class of favoured Police officers? Government had only to say so, and you too would have been glorified, but we see that you are most unlucky.

(2) "Explosive substance" shall include any materials for making any explosive substance, that is to say all those machinery, weapons, receptacles and things, or parts of them or things connected with them which will be used in the manufacture of explosives, or may be so used, even as a remote contingency, will be treated as explosive substances. This definition includes things which may on rare occasions be used for the preparation of explosives. Henceforth, therefore, the handles of hammers, earthen crucibles, phials. glasses, charcoal-furnaces, tongs, matches, a glass of water, a piece of napkin, a piece of string, everything on earth that men make use of, will be treated as an explosive sustance under this Act.

(3) "Police thana" will mean any local area, in addition to the station-house, specified by the Lieutenant-Governor in this behalf. Henceforth in talking of the Colootolla Thana, let no one understand a particular house or locality—the entire area under its jurisdiction will be so known.

(4) A "Public place" is to be understood as meaning not merely places, enclosures, squares, court-rooms, hospitals, bazars, *hâts* (fairs) set apart for the use of the public, but also the river-banks, docks, jetties, warehouses, to which at times the public may have access, the precincts of public buildings and monuments, and all places accessible to the public for drawing water, for washing or bathing or for purposes of recreation. According to this definition,

Raja Radhakant Dey's Natmandir, Pasupati Babu's residential compound, the Kalighat temple, all will be public places. Houses where a dozen or so meet every day to drink tea and converse together will be public places, and houses of ill-fame are already public places under the old Act.

(5) "Street" will include not merely those belonging to the Municipality, but any road, lane, footway, square, court, alley or passage, whether a thoroughfare or not, to which the public have access, temporarily or permanently. According to this definition passages leading to stables, to *Thankurbaris*,* to a newspaper or other office or to public "conveniences" will be streets. If a dozen or so men pass over any piece of fallow land or courtyard for a dozen days in succession, the pathway they tread on is a public street.

* Temples or ploces where inages of gods are set up.

We cannot command language adequate to describe how much the powers of the Police officers will be augmented under the Bill. Two or three samples are given below. [Reference is here made to clause 14, A (1) and (2) and C (1) and (2) of the Bill] The paper then goes on thus:—

We have partially made the Bill known now. How does it appear to our readers? Police rule is being made quite easy and simple. The many restraints of the old law are going to be wholly relaxed. Once this Bill becomes law, it will not be possible again to hold meetings in Calcutta, to make speeches in the squares, to make the "welkin" ring to loud cries of *Bande Mataram*, to pass through the streets singing *Amar Desh* (my country) to pass in procession with heads encased in *pugries* and carrying *lathis* on the shoulders, to go to the river bank to bathe in bands, singing *Bande Mataram*, to administer the boycott vow at the temple of a goddess; in short we shall be permitted only to do as much as the police in their mercy permit and nothing further. It will not be permissible again to institutte suits against the Police on the strength of the law of the ever-accepted rights of the people. The new Bill leaves every possible action the Police may take without a loop-hole. No Police officer may suddenly be brought to book for any steps he may take. A powerful, arbitary and influential Government is going to legislate to make the Police all powerful. When one feels hurt a little, one may send out a wail, may abuse and hurl reproaches. But when one's whole body is burnt one loses sensation, so who is to weep or to abuse? The heat of the new Bill has burnt up all our limbs, we cannot find fault with Government any more.

There is a proverb that "a shameless man has no enemy" How can we abuse a Lieutenant-Governor into whose Council such a Bill may be introduced. Let us see what the law ultimately comes to be.

The same paper [Calcutta] of the 19th July thus continues its remarks on the Bill:—

It seems as if the new Bill is meant to put an end to all that the educated Bengali youth has done since the partition of Bengal, viz, carrying on the *swadeshi* agitation, preaching the boycott, holding Sivaji festivals, and spreading the *Bande Mataram* cult. This Bill, will, if passed into law, place the people of Calcutta at the teuder mercies of the police. The police will be able to put a stop to any meeting, conference or even religious festivity, if they only suspect such a thing to have any connection with politics. We ask those of our countrymen who advocate the carrying on of political agitation by constitutional and lawful means, what the law is which they want to obey, and who made that law. He, who will, after the Bill is passed, wish to take part in political agitation, must have to do so alone in the privacy of his own chamber, for he will not be allowed to speak out his mind in public. Henceforth the people of Calcutta, if they are to obey the law, will have only three things to do in life, viz., earning their livelihood, procreating and paying taxes. If they dare do anything else in addition to the faithful discharge of the three duties mentioned above, they will find themselves caught up in the meshes of the law. They may be allowed to take part in political agitation as a concession but never as a right belonging to them as citizens of the Empire. Under British rule the people of India have no permanent rights and privileges even when they are in the good graces of the Government but as soon as they incur its displeasure they are no better than street-beggars.

As the rulers of India, the English can give us high honours or trample us under foot just as they please. The laws and regulations that have been passed since the days of Lord Curzon have created this idea in our mind; may be that the idea is based on error but who is there to remove that error? Then, again, from the way in which "a public place of amusement" has been defined, it seems that race-courses, circus-pavilions, theatres, music-halls, billiard-saloons, gymnasiums, schools for teaching *lathi*-play or sword-play, and in fact every place of amusement where people are admitted on payment of fees, will come under the provisions of the new law. The wide definition given to "public places of entertainment" means that students' messes, hostels, dharmasalas, as well as places where some one may happen to hold any religious or social festivity, such as *sradh*, wedding, etc., on which occasions it is customary among Bengalis to receive money-presents, will be accessible to the Police. The language of the definition is quite elastic, and can be stretched in any way. Previously only the purchaser of any stolen property used to be punished by the law, but henceforth if anybody happens to get the loan of any article which the lender may have obtained fraudulently, he (the former) shall be liable to be punished either with a fine up to one hundred rupees, or with three months' imprisonment, simple or rigorous. Lastly, if any person has in his possession a thing which he received from another person who might have employed him as a carrier, agent or servant to convey that thing for him, and if it appears that the former had reasonable cause to believe that the person from whom he received the thing had obtained it by fraudulent means, such person shall be punished with fine which may extend to one hundred rupees, or with imprisonment with or without hard labour, for a term which may extend to three months. In other words, if the Police suspect that a certain person has in his possession a revolver, gun, dagger, *gupti*, or a thick *lathi* which some one else may have given him, such a person will be liable to punishment. It is only necessary for the all-powerful Police to form a notion about a person which may serve their own purpose, and that man will be punished forthwith. Such then is what the new law is going to be, and we hear that it will be passed on the 27th July, that is, before the 7th August, the day on which the Boycott Celebration meeting is to be held. If the report be true, we may say to Sir Edward Baker:—

> "Piyari [Krishna's sweet-heart], you are a King's daughter, You can do anything you like."

VI—Miscellaneous.

Bangabandhu, July 13th, 1909,

Assassinations.

37. The *Bangabandhu* [Calcutta] of the 13th July has the following under the heading "The disgrace of assassinations and their poisonous consequences":—

Will anybody tell us what religion or moral principle approves of indiscriminate and brutal murders which upset the society, and what sort of patriotism encourages such acts? Does the mad idea ever find a place in any gentleman's mind that our country will be independent as soon as some of our youths take up the loathsome occupation of robbers and assassins and brutally shoot down 20 or 25 Englishmen or Europeans who may have committed any wrong? It may be true that, in the present times, the English are inordinately fond of the exercise of power, and that many of them treat the people, who are subject to their rule, like cats and dogs. But is it not equally true that the English are strong and courageous enough not to be frightened by the assassination of a few of them into running away from this country with bag and baggage? Such chimerical ideas may be indulged in by opium-eaters, but never by a man who has any sense.

Suppose that, as a punishment for such unruly conduct, martial law is proclaimed in a certain province in India, the ordinary law is suspended, and the English and Scotch soldiers as well as Gurkhas, who have earned such a wide notoriety in many places in Eastern Bengal, freely commit terrible and inhuman oppression and injustice on boys, old men and women, what dreadful and heart-rending lamentations will then be set up in this peaceful land of Bengal where unity is a thing unknown, how the Bengal society will

be about to meet with an untimely destruction! Think for once whether the powerless people of Bengal, a land which is without a backbone and which is full of traitors will ever be able to bear up against such a calamity. Brothers, be quiet, think calmly, act like men. Do not lose your manliness. Do not spread India's disgrace all over the world.

Young men! strive to obtain that Brahmaic spirit* by virtue of which India has for ages established her limitless fame in the world. We firmly believe that if Indians learn the values of unity, self-realisation, and a keen power of discrimination between right and wrong, they will no longer take part in heinous acts like thieves and robbers. Let there be oppression, but bear it and be fit to bear it. Be real men; practise self-restraint which will make you fit to bear oppression; strenuously follow the principle of unity; remain in your own stronghold and moved by a lawful spirit, keep on demanding *swaraj* which you justly deserve; carry on *swadeshi* agitation; spread national education; clear the country of forests and jungles; give up using foreign-made goods in a religious spirit; establish and spread the panchayet system of settling disputes; excavate canals, *bheels* and tanks in every village; establish night-schools; improve the masses by means of secondary education; establish hospitals and charitable dispensaries with your own money; but never let yourselves be the objects of the curses of the people of this world, nor attempt to stultify the ancient and universally known glory of your sacred mother country of India, by bringing about heinous, unrighteous and unjust oppression.

*Or the spirit which accrues from a knowledge of Brahman or the Absolute.

We know that only eight or ten out of the crores and crores of Indian youths have disgraced themselves by committing such misdeeds. Hence the question may arise in the minds of many people as to the necessity of writing such a long article and addressing it to the youths. But our answer is this is that though many sons of gentlemen have not yet engaged themselves in secretly destroying the lives of others by means of terrible weapons, it is often found that a certain fashion or fad becomes the most predominant in every age. Thus terrorism, *i.e.*, killing or manslaughter for the purpose of striking terror, may become a fad at the present day. That is why we cannot help expressing our heartfelt and strong hatred against this cruel and disgraceful matter which is devoid of manliness, under the idea that it is our sacred duty to do so. Let everybody understand that the striving for *Swaraj* in a constitutional way is the prime duty of every righteous patriot.

The *Nihar* [Contai] of the 13th July has been greatly shocked at the news of the diabolical murders recently prepetrated ni London by an Indian student. It is deplorable that as a result of Western education foreign vices have begun to influence Indian students. Such crimes are against the religion and civilisation of India. The news of the horrible outrage has evoked a universal cry of detestation.

The *Khulnavasi* [Khulna] of the 10th July shows by quoting shastric texts that homicide under any circumstances is condemned by the ancient Rishis. The Rajputs of old detested cold-blooded murders. This is the first time that political assassination has occurred in this country. The terms "Anarchists" and "Nihilists" are foreign terms. When the Barisal conference was forcibly dispersed, and no less a person than Mr. Surendranath Banerjee was arrested, was there a finger raised against the Police, although many thousands of strong-bodied young men were present? The Indians know that crime can never bring about their salvation.

A pension for Lady Curzon-Wyllie.

38. The *Daily Hitavadi* [Calcutta] of the 17th July cordially supports Mr. Swift MacNeill's idea of a pension being granted by the State to Lady Curzon-Wyllie.

DAILY HITAVADI, July 17th, 1909.

Notes and comments on Sir Curzon-Wyllie's murder.

39. The *Nayak* [Calcutta] of the 16th July writes:—

We are sorry for Dhingra, in spite of his diabolical crime, for he is a Hindu. Whoever kills under any circumstances does a sinful act. Dhingra has sinned by murdering Sir Curzon-Wyllie; if again Dhingra be hanged by the judgment of the King, the King will also commit a sinful act. What man cannot give, man should not destroy. As man cannot give life, it is

NYAK, July 16th, 1909.

unjust on his part to take life. The King's laws were made by man and not by God. It is for the purpose of effecting a compromise with sin that the King's laws were made, and not to annihilate sin.

We do not admit there is any secret conspiracy behind the murder of Sir Curzon-Wyllie, or any political motive. With Khudiram has passed away the race of perpetrators of un-Hindu deeds. It must be admitted, however, that the crimes committed, to whatever other causes they may be supposed to be due, are the result of the Bengali getting accostomed to murderous deeds.

We do not believe that Krishnavarma, who is wise and intelligent, is instigating these murders from Paris. It is impossible for Krishnavarma to have any sympathy whatever with them. We are not for displaying our loyalty by laying the blame on Krishnavarma or any particular community.

The Hon'ble Member from Cuttack has, no doubt, displayed the strongest hatred of this murder in the Council. Very well. But in our eyes the murder of Naren Gossain, of Nanda Banerjee or of Dr. Suresh Sarkar, or the recent murder of a prostitute of Burtola is as hateful as the murder of Sir Curzon-Wyllie. We deny the right of the subjects to kill a man as also the right of the king to kill his subjects. Hanging of the murderer by the King does not, in our opinion, act as a deterrent on murderers. On the contrary, crime increases in heinousness, as punishment increases in severity.

TIRHUT SAMACHAR, July 15th, 1909.

Increased demand for the *swadeshi*.

40. One Singheswar Prasad Sarma writes to the *Tirhut Samachar* [Muzafferpur] of the 15th July to say that a remarkable change has come over the country. The other day the people rejected the country-made goods in favour of the foreign; to-day the case is quite the reverse. By the grace of God there is greater demand for *swadeshi* articles, which is the right thing, since it will keep the country's wealth in this country instead of being carried away far beyond the seas.

HITVARTA, July 15th, 1909.

Governor of Bombay and the Servants of India Society.

41. Referring to the visit of the Governor of Bombay to Mr. Gokhle's Servants of India Society, the *Hitvarta* [Calcutta] of the 15th July criticises the various points raised in the speech of His Excellency on that occasion.

The perusal of that speech, says the paper, creates two feelings in the mind of the readers. First, the object of the visit is perhaps apparently to pat Mr. Gokhle on the back. Those who know Mr. Gokhle have always seen him changing his colour. We cannot say that he does it from any selfish motive. Every mishap in the country has made Mr. Gokhle the weaker for it. No wonder then that the Governor should take this opportunity to encourage him. Secondly, the foreign trade is at present at a very low ebb. The Chairman of the Manchester Chamber of Commerce has admitted the success of the *swadeshi* movement before Babu Surendra Nath Banerji. Is it the fruit of *konest swadeshism* ?

Sir George Clarke needlessly took the case of sugar for his example. Readers of history know that in 500 A. D. India supplied the needs of the whole world in this commodity. It is only about a hundred years that a revolution has occurred in the sugar trade—rather in every other trade. Should the Government encourage the production of sugarscane by extending irrigation, the import of sugar may be altogether stopped. What a wonder that the Government should not stimulate the sugar industry, but call our efforts to boycott foreign sugar as an act of instanity. But we repeat what we have said before that we shall never give up the *swadeshi* and boycott agitations. Readers of history know that England never grew cotton, nor does it grow it to-day, but she managed to destroy our cloth trade with the assistance of the *swadeshi* and boycott movements, and has reduced us to such a pass that should England cease to send us cloth it will be difficult for us to even cover our nudity. Be he Sir George Clarke or Lord Minto we cannot listen to any body in the matter of this boycott movement as our good lies in it.

The *Bharat Mitra* [Calcutta] of the 17th July notices the visit of the Governor of Bombay to Mr. Gokhle's Servants of India Society, the representative of which was the object of harassment at the hands of the police of the United Provinces.

In his speech to the Servants of India Society, writes the *Basumati* [Calcutta] of the 17th July, His Excellency Sir George Clarke said that there were two kinds of *swadeshi*, one was wise and patriotic and the other foolish and unpatriotic. The latter was opposed to free trade, that is, it was opposed to free sale of goods made in Manchester and Birmingham. It is protection which developed English commerce and it is protection which England is going to have again in order to maintain the safety of her commerce. Why then should *swadeshi*, which aims at protecting the arts, industries and commerce of India, be characterised as unpatriotic and foolish? The *swadeshi* of India is not based on unruliness or brute force, but established and fondly nurtured by the people out of their own free will and hallowed by the blessing of the Mother. Those who mistake the constitutional *swadeshi* agitation of India for a revolutionary movement like what they have in Europe, do it an injustice.

The *Bangavasi* [Calcutta] of the 17th July thanks Sir George Clarke for his recent speech supporting *swadeshi* before the India Society at Poona and points out that the boycott is not directed against things which, though foreign-made, are not calculated by their use to injure Hindu religious susceptibilities. But sugar is emphatically not one of such things, nor is cloth, salt, etc. Then, again, apart from religious considerations, has His Excellency forgotten how his own countrymen in the early days of the 19th Century prohibited the import of woven fabrics from abroad, though there was no local supply ample to clothe the whole population of England then? After all, these arguments with officials are now superfluous, for what is now wanted is for Indians to practise *swadeshi*, not to preach it.

The *Sanjivani* [Calcutta] of the 15th July in referring to Sir George Clarke's recent utterance at Bombay about "Foolish *Swadeshi*" remarks:—

We regard it as a waste of pen, ink and paper to make any comment in this connection.

41*a*. The following is a full translation of a contributed article under the heading: "The present situation and Mr. Gokhle," which appears in the *Nayak* [Calcutta] of the 14th July:— NAYAK, July 14, 1909, etc.

Mr. Gokhle on Indian political parties.

Mr. Gokhale has delivered a very long speech on the terrible assassinations which have taken place in the city of London, and for which the entire country feels ashamed, shocked and frightened. We will say one or two words about this speech.

In the field of politics Mr. Gokhle divides the people of India into two parties, one party striving for independence, and the other striving to work for the country's welfare as far as possible though remaining for ever under the English rule. Mr. Gokhle says that the party first mentioned are the root of all mischief (literally, ruin), for to become independent, necessarily implies gaining independence by fighting; and that though certain friends (?) of his say that they will gain independence by peaceful means, they do so to save their skins. We do not know whether or not these words are becoming in Mr. Gokhle, for he is not yet a pet of the rulers (literally, "the King's Pyari).* The people of this country know that "saving the skin" is not an easy affair, and that this mocking remark does not befit a man who in his life has had, or is having, an opportunity to "save his skin."

*The reference is to a Bengali saying which means, that as a king's daughter (Pyari, Krishna's sweet-heart) can say anything he likes.

Let our readers remember what happened in Bombay in the year 1897. Let our readers think of their countrymen in Bombay who are stricken with plague; what a terrible deed is being committed on the plea of finding out patients who may be concealed in the zenana; listen there how the impatient descendants of Chapekar are, like insects, rushing towards the fire, shooting at the persons of Rand and Ayerst. Listen also how becoming impatient and restless at the miseries of his country a Brahmin youth with tears flooding his breast is telling the piteous tale of his country at a place across seven seas and thirteen rivers, *i.e.*, in England. Look there, again, that youth has set his foot on the Bombay harbour. All on a sudden a band of red-turbaned men appear as it were from nowhere. In their manifested aspects they say to the youth: "Either ask for forgiveness or go to jail." The very youth who on that

occasion saved his own skin by asking for forgiveness, is the Hon'ble Mr. Gokhle, C.I.E., of the present day. Now tell us, reader, how do the words "saving the skin" befit his mouth.

We find that in commenting on this speech our contemporary of the *Statesman* writes in one place:—

"Indeed, Englishmen would be the first to admit that the domination of any country by a foreign power is attended with many inevitable disadvantages, both to those who govern and to the governed."

If in these circumstances one crore of men out of a population of thirty crores think of becoming independent, are they to go to perdition, being reckoned as great sinners? If Gokhale, who is the son of a Brahmin, does not like the Kshatriya's martial valour, is a Kshatriya's son not to be born in the world for that reason? Well may we ask, have not both the party which want independence and the party which wan to do as much good to their country as they can, while remaining fot ever under the English, received the good graces of the English? Will Master Gokhle answer this question? Or he might ask his beloved disciple Mr. Davarr .. hat noble-minded Morley, the person whose caresses has made Gokhale such an ardent devotes, so that he thinks that such a luck can come to everybody, says to Mr. Gokhle is given below in Mr. Gokhle's own words:—

"As regards what might be roughly termed Colonial self-government, it has been urged by critics that it was unwise and mischievous to mention such a goal since it could not concern the present or the near future."

Thus then it is evident that Mr. Gokhle and his friends are in the same boat. Let our readers judge how far in these circumstances it is proper for a party-leader like him to find the other party guilty and to shout loudly.

Mr. Gokhle admits:—

"Of course, sometimes the authorities entertained such suspicion unjustly or unreasonably and often in the past, thoroughly loyal and constitutional agitation had been regarded with great disfavour by them, and attempt made to brand it as disloyal."

Well then, Master, is not sorrow or anxiety caused in peoples's minds on such an occasion? For what offence have Aswini Kumar and Krishna Kumar been deported? Has anybody been able to cast the least (*literally*, even a drop of) blame upon them. Why then are they suffering the punishment of deportation? If the persecution committed on them makes anybody despair of serving the country in a lawful way, can Mr. Gokhle reassure him? In this connection he says:—

"On such occasions they had stood up against the authorities with a clear conscience and gone their own way, and they would do so again."

But may we know what has so far been the result of his "standing up" and "going his own way"? Has he himself been able to make any modification of the Partition? Has he gained any benefit by agitating against the deportation of innocent men without trial? Has his friend who is justice-loving given him a just and satisfactory answer to that?

How, therefore, will the meaning of his statement be understood by ordinary people? Mr. Gokhle has fixed the limits of his ambition thus:—

"That same patriotism which in other countries had taken other forms must lead them in their situation to work loyally with the British Government for the progress and prosperity of their country."

This is a very excellent ideal—it does not hurt anybody's skin at all. But it may be that Mr. Gokhle has to-day got an opportunity to speak a few (*literally* two) words into Mr. (*sic*) Morley's ear—where was he during the time of Lord George Hamilton or Mr. Brodrick? And do the officiais of this country love Mr. Gokhale a whit the less than Mr. Bepin Chandra Pal, etc.? To speak glibly is easy; if action were just as easy who would willingly carry on his head the burden of danger and be deprived of the pleasures and comforts of the world? It is these things which many do not understand, and hence unruly persons and unrest are increasing in this country. It is for this reason that Mr. Gokhle has to say regretfully:—

"It must be admitted that these ideas (of independence), partly owing to their natural attractiveness and partly owing to a lack of political discrimination and judgment among the people have spread rapidly in the country."

Has Mr. Gokhle really given a proof of his statesmanship here? Are the inmost feelings of people developed by falsehood? If these ideas have been spread in this country by the preaching of liars, why cannot a truthful man like him repress that falsehood?

If he cannot it is not proper to do what is called fouling one's own nest for nothing.

No good has ever been done to any country by unjust and useless murdesr. Hence no one can be in favour of such murders. Mr. Gokhle is committing a serious wrong by indirectly blaming the advocates of independence. The country will protest against his act.

We fully endorse, says the *Hitavarta* [Calcutta] of the 15th July, what Mr. Gokhle said about the London Tragedy in his speech at Poona the other day. No doubt Madan Lall Dhingra has done a good deal of harm to his country by his cowardly act. No man unless he is insane would attack another with a deadly weapon quite unawares. To kill a man in this way is opposed to the Hindu nature. This tendency to kill is therefore a foreign growth. Under the circumstances it is the duty of every Indian to expel this imported evil from this country, so that it may not take fruit among our promising youths. Whatever Mr. Gokhle has said about this is only a vivid expression of every intelligent Indian's mind. While we are at one with Mr. Gokhle in all these points, we regret to say few educated Indians would have any sympathy for his other statements. In fact a perusal of his speech would create a doubt as to the identity of the man who delivered it with Mr. Gokhle, who had in 1894-95 himself boycotted English goods gone, round to obtain signatures to a document pledging people to work out the boycott movement, and who expressed his sympathy with the movement of the Bengalis on the bank of the sacred Ganges in the presence of thousands, and who in his speech at Lahore said that to refuse to pay taxes was passive resistance to which the people had a right. Let that go, for we know that the person referred to and Mr. Gokhle are one and the same person. Gokhle in those days was at least to some extent the people's man, to-day he entirely belongs to the officials. We shall now examine what Mr. Gokhle said at Poona and see if it contains any substance of value. In the beginning of the British rule, says Mr. Gokhle, the establishment of that rule was considered a deliverance from previous anarchy. No doubt the English have restored peace in the country and given the people certain rights, and there is no doubt that it is during the British rule that the people have tasted of the fruit of Western education, and it is due to this fact that they are anxious to-day to obtain the natural rights of human beings. We are conscious of more than one benefit of that rule and are grateful for them; but this gratefulness cannot prevent us from examining the facts of history. Even if we are grateful to the English we cannot keep silent to see Mr. Gokhle and his like distorting the facts of ancient history. What was the condition of India when the English were about to change their weighing scale for the ruling mace? What Mr. Gokhle terms anarchy had commenced to pass away. The Hindus had commenced to regain their independence. A vast Mahratta Kingdom had already established itself in the south. The Nawab of Oudh had become a feudatory of the Mahratta power. The Sikhs had become independent in the north. The Nizam of Hyderabad and Tipu Sultan had come to their senses and were deprived of their Kingdoms.

DAINIK CHANDRIKA, July 16th, 1909.

Mr. Amir Ali's recent speech.

42. Referring to the speech recently delivered by Mr. Amir Ali in England at a meeting held in the Caxton Hall, in which he called upon all Indians to support the English cause in India, as in the event of the withdrawal of the English from India, those who are loudest in denouncing the English will suffer the greatest in the struggle for supremacy that will ensue, the *Dainik Chandrika* [Calcutta] of the 16th July writes:—

If Mr. Amir Ali had addressed these words to his co-religionists alone, we should have nothing to take exception to. But the principal object of some anglicised Musalmans in these days seems to be to make the Hindus appear as anti-British in the eyes of Englishmen. But Mr. Amir Ali knows, although he may have good reason to refrain from giving expression to it, that the Hindus have ever been partial to British supremacy in India and that no other people in India have greater love for British rule than they. Those

therefore who taking advantage of isolated acts of mad youths, seek to poison the ears of the British public, are the enemies not only of India, but of the English themselves. But the English will never suffer themselves to be deceived by such tactics.

HINDUSTHAN, July 17th, 1909.

The Agha Khan's speech.

45. Referring to the speech delivered by the Agha Khan in a meeting of the Moslem League, the *Hindusthan* [Calcutta] of the 17th July says that the speech gives evidence not only of high political ambition and lust for power on the part of the Musalmans, but also of great malice against Hindus. His Highness was perfectly justified in laying the greatest stress on Muhammadan interest. But what we take objection to in his speech is his attempt to further the interest of his co-religionists by proclaiming all Hindus to be disloyal. His Highness is not a barbarous fool, and such things are not expected from him. However that may be, he wants to make Lord Morley, all Ministers of the Crown, the whole Parliament, the King-Emperor, and, in fact, all Englishmen believe that in India the Musalmans alone are loyal to the British, and the Hindus are disaffected and disloyal, that all privileges are enjoyed by the Hindus to the exclusion of the Musalmans, that the Musalmans alone are friendly to the British Raj. All keen-eyed unbiased Englishmen and the English press surely see through His Highness's motive. Newspapers like the *Pall Mall Gazette* and the *Standard*, which have never supported any claim of political rights by Indians and which care as little for Hindus as for Musalmans, are supporting His Highness, because, as every right-thinking Musalman sees, they want to keep the power of Anglo-Indians intact by fomenting a quarrel between Hindus and Musalmans. Far-sighted Musalmans see the real object of the *Times* and other newspapers in supporting the Agha Khan and his compeers against Hindus, in trying to place eight crores of Musalmans over 24 crores of Hindus, and in fostering the quarrel between Hindus and Musalmans. They see that real friends of Musalmans are never enemies of Hindus; they consider both sons of India. They know that no political privilege which will not be equally beneficial to Hindus and Musalmans will ever do any good to India. They know that the path that has been adopted by the Agha Khan and others like him is not the right path. They are conversant with the history of the British rule.

They realise that such officials, as guided by false statesmanship, make a distinction between Hindus and Musalmans in the distribution of favours and are determined to maintain British supremacy in India by favouring the Hindus and Musalmans alternately, are enemies of national unity in India.

Unfortunately the vast majority of Indian Musalmans are being guided by the evil advice of men like the Agha Khan, and are expressing their willingness to have Musalman supremacy in every political function in utter disregard of the claims of Hindus.

We shall be glad to see the Musalmans becoming joint rulers of India with the English. But that shall never be. Those who are now supporting the Musalmans will never help them in getting that separation of interests which they are praying for.

The Agha Khan has said that the 20 crores of Hindus do not consider the King of England as their sovereign, and that the six crores of Indian Musalmans alone consider His Majesty to be their national sovereign and love and revere him. But what does history say? It says that it is a mere dream to consider the Musalmans to be friendly to the English in India. The *Syer Mutaksherin* of the Musalmans leaves no doubt as to whether it was the Hindus or the Musalmans who helped the English in establishing their supremacy in India. A thorough investigation of the history of the British rule in India will make everything clear in connection with the question.

The Agha Khan wants to prove that the Indian Musalmans are friendly while the Hindus are unfriendly to the King-Emperor; but at the same time hear what the five crores of illiterate Indian Musalmans say. They say: "The Sultan of Roum (Turkey) is the Badshah of all countries; the King of England has taken a lease from the Badshah of Roum. Everything is done according to the desires of our Sultan."

Whenever any quarrel has arisen between England and Turkey, it has been proved on all sides whether the majority of illiterate Musalmans had

considered the late Queen-Empress and her Royal son as their own natural Soverigns.

But whoever becomes King, he is, according to the *Hindu shastras* and in the eye of all Hindus, "a great God appearing in human form." Now, the Agha Khan wants to place to the credit of the Musalmans every atom of loyalty to be found in the land, and prove the Hindus to be thoroughly disloyal.

The desire for separation of interests and supremacy on the part of the Musalmans has vexed and troubled Sir George Clarke, the Governor of Bombay. Farsighted friends alone of the Musalmans, like Sir Edward Baker, holds the same opinion as Sir George. In the Bombay Legislative Council, Sir George recently took the Hon'ble Mr. Ibrahim Rahimatoollah to task for his support of Musalman separation of interests and said that in the long run such separation will only be harmful to the interests of Musalmans.

Sir George will most probably incur the displeasure of the party of Amir Ali and Ali Iman. But an impossibility, even if desired, cannot be achieved. The impossibility sought by the Musalmans will never be accomplished.

44. The *Basumati* [Calcutta] of the 17th July writes:— BASUMATI, July 17th, 1909.

Hindus and Musalmans really at unity.

It is a great pity that Lord Morley's Reform Scheme is going to create ill-feeling between Hindus and Musalmans. Whether in the East or in the West, the policy of "divide and rule" has ever been the guiding principle in politics, though, of course, there is absolutely no reason to think that Lord Morley is following such a policy wilfully. We must say that it is owing to our own ill-luck that we have got only poison out of this pot of nectar of the Reform Scheme. The whites have all along been loud in proclaiming that Hindus and Musalmans have never been friendly towards one another; and there are not wanting crooked-minded people, among whom are many Hindus and Musalmans, who have eagerly echoed these sentiments. We can, however, boldly say that Hindus and Musalmans have never been at variance with each other, but have on the contrary helped and co-operated with each other on many occasions. There have indeed been cases now and then where riots have taken place between the members of the two communities in connection with religious festivals, such as the *Mohurrum* or the *Ramalila*; but such fallings out take place even among the different sects of the Hindu, Musalman or Christian communities, and hence they cannot be said to be an evidence of any lasting feud between the Hindus and Musalmans. Besides, if such occasional quarrels or riots be taken as a justification for laying a claim to party representation, one may as well ask for separate representation, say, for each of the numerous sects of which the Hindu community is composed. Whether as regards State patronage or as regards the dispensation of justice, Musalmans do not enjoy any special privileges under the British rule. The doors of the public service, both Civil and Military, are open just as wide for the Hindu as for the Musalman. The Arms Act is binding on both equally. Why then is the clatter lamouring so much for separate representation in Legislative Councils? In a pamphlet recently published, Mr. S. Mittra has proved beyond all question or cavil that in Native States Hindus and Musalmans have always lived together peacefully, and that high administrative posts conferred on the members of one community have never caused any heart-burning among the members of the other; nor is there a single instance in which the enjoyment of State patronage has been abused by the recipients. Even in a Musalman State like that of the Nizam, Hindus have often held, and very creditably too, the highest posts. There is in the Nizam's State no special privilege enjoyed by Musalmans as regards representation on the State Council. We ask the Agha Khan and Mr. Amir Ali to think all this calmly before they sow the seeds of ill-feeling among Hindus and Musalmans.

45. The *Daily Hitavadi* [Calcutta] of the 19th July thinks that it is quite unfair to the people of India, who have ever been loyal to their Sovereign and who look upon their Sovereign as a god, to suspect them of disloyalty and accuse them of indifference in the matter of helping and co-operating with the Government. It has of late been almost a fashion with English officials, says the paper, to charge Indian youths with sedition and disloyalty, and to accuse DAILY HITAVADI, July 19th, 1909.

Indian loyalty.

the people of India of fanning the flame of the present unrest. But neither the official nor the non-official Anglo-Indian community care to reflect on and remedy the real cause of the unrest, viz., police oppression. On the contrary, the police have since the days of Sir Andrew Fraser been petted and pampered in every way; and far from taking them to task for their misdeeds, the authorities have always shown a zeal to support and whitewash them. The officials ask us to help them in arresting the men who are promoting the unrest. But we cannot cause some innocent men to be arrested simply to please the officials. Let them control the police properly, and all unrest will be at an end.

BANGAVASI, July 17th, 1909.

46. The *Bangavasi* [Calcutta] of the 17th July has the following:—

AMAZING PRANKS.

A poor man's humours.

The oppression of the strong, the wails of the weak, these we understand quite well. There is no straw on the roof; the rains are pouring down on all the floor; the old mother is getting the water in the room baled out; the two naked children, with no sense to understand the situation, are crying in hunger without avail; there is a dearth of rice in the home; a number of *jhingas** are hanging from the *machan* (scaffolding on which creepers are twined) in the courtyard; it is by selling these, that the day's livelihood would be earned. The zemindar's peon comes, the rent for the homestead has been in arrears for long. I am a great rascal; I do not pay my rents; nor did I pay it to-day either. (But) why should the peon consent to return empty-handed? He tore down the *jhingas* and took them away; I was ill-advised enough to protest. As a result thereof, under the orders of the zamindar, the peon seized and took me away and made me wait at the *kutchery*. The two children tired of weeping quieted down. This is quite natural to us. The dacoits, after murdering Hari, the faithful son of Kali Ghosh, looted and took away everything belonging to him. Trouble when it comes, does not come alone. The Daroga turns up. Kali Ghose, leaving the corpse (undisposed of), made arrangements for (a supply of, milk and *ghee* (for him). The corpse lay on the courtyard; the doors were broken; everything had been looted; things lay strewn about; nevertheless the (story of the) dacoity might be a lie. Kali Ghose's grief for his son had to be set aside for the time. What was to be, has been; he was forced now to make arrangements, in order to avoid being harassed by the police; we are very much accustomed to make arrangements like this. The Deputy Babu is out on tour—for is he not to see the condition of the people with his own eyes? Fowls were feeding in the courtyard of Babujan Sheikh, it was his luck. The Deputy Babu is a Hindu who eats fowls—his orderly seized and carried away the fowls. Babujan had no desire to get harassed; why should he ask for price? These incidents do not appear new in our eyes.

* A kind of vegetable which is eaten cooked.

A poor man's zamindari exists only for the supply of coolies†(?) and the English rule India only to get *bilati* goods sold. Every poor man knows this. As a result of the *swadeshi* agitation, the sale of *bilati* goods in the country almost came to a stop, and forthwith the Englishman's love for the people awakened. Naturally the rulers, as *ma bap* of the people, had to begin making arrests and searches on all sides. It is not at all surprising that in these circumstances Babu Brajendra Kisore's cutcherry buildings should be searched. The surprising thing is the decree of compensation for damage against Mr. Clarke. We were not startled at the demolition of the image at Jamalpore, we were not surprised at the oppressions of the police. What has struck us with amazement is that the English raj is judging itself. We know every Englishman is our ruler. The poor man has his spleen, and the Saheb has his boots; and spleens are ruptured by strokes with the boot—word and anecdote‡. In this case it is not even a question of a spleen being ruptured; only the papers were not in order before the search; and even for this a decree has been granted against a Magistrate in person. This is really an amazing incident—we fail to see through the mystery of this affair. As a sequel, through a perversion of the senses, the Government took it into its head to banish Aswini Kumar and others. Our unreasonable eyes refused to be

† The sense is not clear, though the language is.

‡ It perhaps means as the rumour has it?

pacified and shed tears. But we are very much pleased at the way in which the Englishman plays the role of a ruler. We have never sat in judgment on illegal laws. Trampling on its own immemorial system of justice, the Government framed a new system of criminal procedure—the law was passed at a single sitting. Only those who are Babus cried out. We in our hearts cried: "Bravo—this indeed is ruler-like." Government threw into *hajat* every one including a Raja residing in the palace and the poor man living in the cottage at Midnapore, harnessed together (as cattle) . . . (2). A wail of weeping rose all over the country, the people came to lose all self-control in terror. We also wept it is true, but we were gratified at finding the manifest form of the English Raj. We heard unmoved of the punishment of Santosh, Surendra and Yogajivan. We could not remain unmoved at reading Jenkin's judgment. Poor men as we are, it is the King's whims with which we are familiar—the intricacies of the law do not at all penetrate our heads. It is the whim of the *sarkar* (and) the Raja, who is the lord of a State, and the beggar Brahmin, every one goes to jail, and again at its whim, they gain their release. This is quite natural. What is there in it to be inquired into? Who is inquiring into whose actions? Lalmohan, Maulvi, Weston, Macpherson—in our eyes all are the same. The difference of action results from a difference of aspect, merely a sport of the one given to sporting. We are wholly unable to realise the meaning of this sport. We know that the English Raj can do things at will—we live or die merely according to its wishes. This is the one thread,—the one foundation*(?) of our political condition. To ascertain what other truth is this sport of an enquiry going on? We hear that the inquiry aims at finding out the truth, and yet the Raja did not get the indemnity he asked for to reveal the truth. This is amazing sport. The poor man gets into trouble because he cannot penetrate this impenetrable mystery. We understand oppression and tyranny, but we do not understand lawful oppression, well-regulated tyranny. And it is in trying to understand that which we do not understand, which is not to be understood that *Satanism* has appeared in the Hindu's household—respectable gentlemen have turned assassins and dacoits.

* The word is illegible.

50. The *Daily Hitavadi* [Calcutta] of the 20th July quotes that following passages from recent issues of the *Englishman* and the London *Times*, respectively— "Why is it thus"?

DAILY HITAVADI, July 20th, 1909.

"We believe that there ought to be a more extended application of the regulation of 1818 and a more rigorous enforcement of the latest Press Act upon the ground that people who openly defy the law should not escape punishment, for the unrest in India has now assumed proportions which render effective dealing with it by normal processes impossible. The unrest in India is no longer local, nor confined to a single class. It has manifested itself in ugly forms all over the country and amongst various sections of the population. The issue has become so grave as to affect the very safety of British rule in India."

"The unrest in India, in short, is part of a great world movement. No concessions, however sweeping, will conjure it, and it is of little avail to peer into odd corners for minor causes of unrest."

"The real cause of the unrest, is not Indian but Asiatic. The unrest is the most visible symptom of that resentment of European domination which is affecting the whole continent of Asia. For 300 years the tide of European domination has flowed eastward, but the ebb has now set in. Liao-Yang and Mukden gave it a stimulus far more potent than if Bengal had been administratively divided into forty pieces.

"We are face to face with the antagonism, open or veiled, of a very large proportion of the Indian peoples. Our rule is disliked, not because it is bad, but because it is alien; and if we were a race of administrative archangels the situation would be very much the same."

and remarks—

"So much for the European view of the Indian situation. Our view, however, is that there is no revolutionary movement anywhere in the country and that 95 per cent. of Europeans living here are off their heads. These men evidently imagine that among a people who believe in the mythological story of monkeys bridging an arm of the sea, any impossibility may be

achieved, if attempted by a handful of anglicised youths. But whence has come this perversion of ideas amongst Anglo-Indians? What are they afraid of? And if they resort to repression under this feeling of dread, will not the effects be the reverse of those intended? Will not this suspicion of disloyalty make really loyal Indians disloyal in time? These are however questions which we must answer for ourselves.

BHARAT MITRA, July 17th, 1909.

Lala Lajpat Rai on the ensuing Congress.

51. The *Bharat Mitra* [Calcutta] of the 17th July endorses the views of Lala Lajpat Rai regarding the holding of the Congress at Lahore in the ensuing cold weather under present condit ions unless the two parties are united.

HITVARTA, July 15th, 1909.

The proposal of a Hindu Conference at Lahore.

52. The *Hitvarta* [Calcutta] of the 15th July urges on its readers the necessity of joining the Hindu Conference which is to meet at Lahore in the next cold weather instead of the Congress, which it considers, has become a Government institution.

DAINIK CHANDRIKA, July 16th, 1909.

The High Court Judgment against the *Englishman*.

53. The *Dainik Chandrika* [Calcutta] of the 14th July says that, considering the enormity of the offence committed by the *Englishman* newspaper, the fine of Rs. 15,000 inflicted on it is not excessive. The *Bande Mataram* and the *Sandhya* were not guilty of greater offences, although they were far more severely punished.

The *Englishman*, says the *Hitvarta* [Calcutta] of the 15th July, reckoned without its host in defaming Lala Lajpat Rai and has learnt a lesson, but whether it would remember it remains to be seen.

The *Hitvarta* [Calcutta] of the 15th July contains a caricature in which the *Englishman* is represented as scratching his head and offering to Lala Lajpat Rai a purse containing the amount of damages awarded by the High Court to the Lala. The letter press is as follows:—

That rogue, Indian black nigger, in-ominous black man, Lala Lajpat Rai, has turned out to be a real firebrand.

He was not at all overawed; he blackened the face of the *Englishman*, and, having instituted a case in the English High Court, obtained a decree.

The dishonest, though abusing (others) do not want justice. The crown of the head (the place for slaps) has been mended.

Well won the goal!

Has been taught a hard lesson! What is the poor fellow to do?

Seeing that the Englishmen are raising subscriptions in order to pay the amount of damages awarded by the High Court to Lala Lajpat Rai the *Bharat Mitra* [Calcutta] of the 17th July asks if these Englishmen had gone to Jail by turn for the *Englishman*, if the latter had been convicted by a criminal court for the same offence.

BIR BHARAT, July 10th, 1909.

Tendency of the Anglo-Indian papers.

54. Commenting on Lala Lajpat Rai's Libel case, the *Bir Bharat* [Calcutta] of the 10th July has the following:—

We find that the Indians and the Anglo-Indians take quite an opposite view of things. Whatever is denounced by one party is held up in praise by the other. Lala Lajpat Rai devoted himself entirely to the good of India and commanded the approbation of the English, too, for his acts of public good, nevertheless he had to suffer deportation through the intrigue of some mean-minded Anglo-Indians. Hostility leads men to differ in any and everything, and the *Englishman* has given evidence of this nature. Sir Bampfylde Fuller and Sir Andrew Fraser are considered as persecutors of their subjects by the Bengalis, but the Anglo-Indians extol them as being exemplary rulers. As the Indians had their appreciation for Lord Morley's Reforms scheme, so the Anglo-Indians had their denunciation for it. The Anglo-Indians are fully aware of the truth that an Indian can be won over by mere patting on his back; still their papers follow the unwise policy of exerting their utmost to slander us. Had not the Anglo-Indian papers harassed the people and slandered their leaders there would not have been any unrest in the country. They are hostile not only to us, but to the Government, too. The *Englishman* has gone so far as to slander the Lieutenant-Governor and the Judges in order thereby to irritate us. Papers like these have long been trying to create disaffection between the rulers and the ruled. The malicious

attitude of the *Englishman* has been fully exposed in the case of Lala Lajpat Rai. Can the Anglo-Indians now say—who is the enemy of the rulers? who is the enemy of the country and the English? and who is creating disaffection between the Indians and the English?

55. It appears to the *Bihar Bandhu* [Bankipore] of the 17th July that Babu Krishun Kumar Mitter's health has altogether broken down since he has asked his solicitor to prepare a draft of his will.

BIHAR BANDHU, July 17th, 1909.

Babu Krishun Kumar Mitter's broken health.

56. The *Hindi Bangavasi* [Calcutta] of the 19th July notes the similarlity in the wording of the official reply to Sukumar Mitter's complaints about the way in which his father, a deportee, is kept in the Agra Jail and the contradiction of the *Statesman's* own correspondent a few days before.

HINDI BANGAVASI, July 19th, 1909.

Babu Krishun Kumar Mitter's treatment in Agra Jail.

57. In noticing the death of Lord Ripon, the *Samaj Darpan* [Salkia] of the 14th July says that the Indians regarded him as one of their nearest kith and kin, and under him the foreign yoke was looked upon as a necklace of pearls adorning their persons. During his glorious reign, the greatness of the British nation was writ large in characters of gold. He was an embodiment of all the noblest virtues that man can possess. Such an adored personage has lately left this vale of tears, so full of sins and miseries, for ever, and ascended heaven. Let the Indians weep for Lord Ripon, and thereby show to the British people that they are not their enemies; only the Civilians, malignant as they are, represent them as such. It is a pity that England could not send out to these shores another Lord Ripon. The present tension between the rulers and the ruled would never have occurred, had another Lord Ripon been the Viceroy of India at this moment. The Indians are not ungrateful; they will enshrine for ever the memory of Lord Ripon in their heart of hearts.

SAMAJ DARPAN, July 16th, 1909, etc., etc.

The late Lord Ripon.

Mourning the death of Lord Ripon, the *Jasohar* [Jessore] of the 15th July says:—

Those who think that the English have won India by the sword, are greatly mistaken. One is tempted to tell them that but for rulers like Lord Ripon the history of India would have been other than it has been. Brute force may conquer empires, but never the hearts of men. India has had many Viceroys after Lord Ripon, but it is in vain that the Indians look for such days as they had under His departed Lordship. Such a current of good-feeling will perhaps never again flow in India. Such an interchange of love will perhaps never be brought about by another man.

What faith had Lord Ripon in the people of India, and what distrust is now covering India, and what discontent prevailing in every heavy heart! What we have lost, we shall never get again.

Depart high-souled Ripon, depart from this world where selfishness rules supreme. This world, full of sordidness and arrogance, is not a fit abode for your noble heart. Where man behaves cruelly towards man, you can only live to suffer pain. What tears you have shed at the sight of India's misery. You carried on a life-long struggle for curing the community of white men of their arrogant pride of birth. You passed a law to prevent black men being oppressed by white men. But still our sufferings ended not, and so you have passed into the grave. Your kind heart has been lacerated by cruel lashes; your candid heart has always wept at our miseries and sought to remove them. Go now, Lord! But we request you to ask the Almightly Father, when will India's sufferings end; when will India become golden India?

The *Samay* [Calcutta] of the 16th July appears in black border as a sign of mourning for the death of Lord Ripon, and makes the following remarks:—

Next to Lord Canning, Lord Ripon was the most sympathetic and the wisest Viceroy that India has ever seen. Though he had recently retired from public life on account of his great age, yet the knowledge that he was still living added strength to our hearts. And we feel his loss the more keenly at a time when we have fallen upon evil times.

The writer narrates the various services done by Lord Ripon during his Viceroyalty, and adds that he must have been sent here by God. It is a shame that the Indians have done nothing to perpetuate his memory. The memory

of Viceroys far inferior to Lord Ripon has been preserved. True, hostile Anglo-Indians stood in the way, but still it must be said that the Indians have failed in their duty. Is it impossible to do something in that direction, if a united effort be made?

The *Howrah Hitaishi* [Howrah] of the 17th July writes :—

The love and affection with which Lord Curzon's name is remembered by the Indians have never fallen to the lot of any other ruler in India. This shows that the Indians appreciate sympathetic administration, and are ever ready to do homage to generous-minded rulers. What now appears unthinkable to Englishmen, was actually experienced in Lord Ripon's time.

Let us make a few comparisons between time past and time present. The rulers now-a-days are engaged in forging fresh fetters almost daily, gagging newspapers, confiscating printing presses, and by this means compelling the Indians to be loyal. How far they have succeeded in their attempt, we do not know; but Lord Ripon gave freedom to the Press, and thus succeeded in making the fountain of loyalty flow copiously. The present rulers, either for the sake of prestige or for some other unknown purpose, do not think it necessary to undo the fatal blunder of the Partition, though they are experiencing the serious mischief that have resulted therefrom; but Lord Ripon's manner of doing work was as straightforward as the result was satisfactory. The grant of some measure of self-government to India, the bare mention of which sends a thrill of horror and panic through our rulers, characterised Lord Ripon's administration. The fundamental policy of the present rulers consists in the awakening of racial animosities, and in according preferential treatment to particular sections; but Lord Ripon initiated an impartial administration without distinction of caste, creed or colour, and by so doing won the hearts of all men except a handful of Anglo-Indians. The Ilbert Bill also testified to that spirit of impartiality which characterised him. Not only was not Lord Ripon after his return to England entrusted with a share in the administration of India as in the case of other Viceroys, but a memorial was not also erected to perpetuate his memory. But there is no need of any such memorial, because Lord Ripon's memory is engraven on the hearts of the Indians.

The *Bir Bharat* Calcutta] of the 18th July describes the procession which brought the late Lord Ripon from Sealdah Railway Station to Government House when he was Viceroy here in order to show his popularity, and concludes with the following remarks :—

We now ask the Bengalis to tell us what became of the subscriptions that were raised for perpetuating the memory of Lord Ripon. If no such arrangement has yet been made, it is hoped that the Bengalis will not allow this opportunity to slip.

The *Bharat Bandhu* [Calcutta] of the 14th July announces the death of Lord Ripon with great grief, since he was the only popular Governor-General of India and one who always tried to do her good.

Here is given a description of the various measures of his rule.

The *Tirhut Samachar* [Muzaffarpur] of the 15th July, the *Marwari* [Calcutta] of the 16th July, the *Bihar bandhu* [Bankipore] of the 17th July, the *Bharat Mitra* [Calcutta] of the 17th July, etc., have said almost the same thing.

MARWARI, July 16th, 1909.

Lord Curzon's statue.

58. The *Marwari* [Calcutta] of the 16th July says that it is due to ill-luck of India that while Lord Curzon's statue is going to be erected in Calcutta one for Lord Ripon should not be found anywhere in the city.

URIYA PAPERS.

NILACHAL SAMACHAR, July 2nd, 1909.

The Bengal-Nagpur Railway Company, defended.

59. Referring to the conveyance of pilgrims by the goods train to Puri, the *Nilachal Samachar* [Puri] of the 2nd July observes that the number of pilgrims was so large that the Railway Company could not have provided so many special trains as were found necessary. The Puri Municipality as also the local authorities did their best to preserve the health of such a large number of men and women. The number of deaths due to cholera is estimated at 250.

56. The *Nilachal Samachar* [Puri] of the 2nd July complains that the mehters of Puri, who generally carry the dead pilgrims, who have neither relatives nor friends in the Puri town, to the burning ground, expose their coffins at a place very near the Puri Municipal Market. This objectionable practice should be stopped at once.

NILACHAL SAMACHAR, July 2nd, 1909.

An objectionable practice in Puri denounced.

57. The *Nilachar Samachar* [Puri] of the 2nd July objects to the sale of meat in the Municipal Market, on the ground that pieces of bone might be carried by vultures or crows to the holy temple of god Jagannath, and thereby great discontent might be produced in the ranks of the Hindu people and pilgrims. The writer is of opinion that the meat market should be carried to a distant place.

NILACHAL SAMACHAR, July 2nd, 1909.

The sale of meat in the Puri Municipal Market objected to.

58. The *Nilachal Samachar* [Puri] of the 2nd July states that tigers are carrying off cows, bullocks, goats and sheep from the houses of men in Baghmari, Atri, Balipatna, Saharpalli and other villages in the Khurda subdivision of the Puri district. The Subdivisional Officer of Khurda is requested to put a stop to this pest.

NILACHAL SAMACHAR, July 2nd, 1909.

Depredations by tigers in Khurda.

59. The *Nilachal Samachar* [Puri] of the 2nd July supports the request of the *Star of Utkal*, soliciting Government to reward Miss Narmada Kar with a scholarship so as to enable her to prosecute her studies in the Bethune College at Calcutta. She is the only Uriya girl who has succeeded in passing the Entrance Examination of the Calcutta University.

NILACHAL SAMACHAR. July 2nd, 1909.

A proposal to reward Miss Narmada Kar with a Government scholarship.

60. The *Uriya and Navasamvad* [Balasore] of the 7th July states that paddy sells at 22 seers and rice at 8½ seers per rupee at Jasotikri in the Balasore district.

URIYA AND NAVASAMVAD, July 7th, 1909.

Price of rice in the Balasore district.

61. The *Uriya and Navasamvad* [Balasore] of the 7th July states that a man, while attempting to gather lotus flowes in a tank situated in village Manjuri, within the jurisdiction of the Akhnapada outpost in the Balasore district, had his legs entangled in the meshes of the stems of the flowers and was drowned.

URIY AND NAVASAMBVAD, July 7th, 1909.

An accident.

62. The *Uriya and Navasamvad* [Balasore] of the 7th July states that there has not been sufficient rain in certain parts of the Balasore district.

URIYA AND NAVASAMVAD, July 7th, 1909.

The weather in Balasore.

63. *Samvad Vahika* [Balasore] of the 8th July states that the people of Bengal having already established an association for the promotion of scientific, technical, commercial and industrial education, the natives of Orissa should follow their example by establishing a similar association in Orissa. Why should the Uriyas be envious of the good fortunes of other advanced races in India, if they have not the means or capacity to work out their own salvation? Orissa has a number of Feudatory Chiefs, who can join together with the people and establish an institute whereby a lift may be given to the industrial classes in that province.

SAMVAD VAHIKA, July 7th, 1909.

A proposal to establish a technical institute or an association for the advancement of trade and industry in Orissa.

64. Referring to the donations of a few charitable gentlemen in Bengal, who have paid Rs. 50,000 for the benefit of the National Medical School at Calcutta, the *Samvad Vahika* [Balasore] of the 8th July observes that the natives of Orissa, who always look upon the Bengalis with every and jealousy, should imitate their noble example, and do something substantial to stand upon their own legs without always booking up to Government for help.

SAMVAD VAHIKA, July 7th, 1909.

Bengal held up as an example for Orissa.

65. The *Nilachal Samachar* [Puri] of the 9th July states that the tenure of the existing Puri Municipality will expire on the 17th of the current month, and that a new Municipal body will be organised both by election and nomination. The members of the present Municipality worked for three years, and laboured hard to provide the residents of Puri with good drinking-water, and to carry the soiled water of the Puri town to the Bay, though their efforts have not always been crowned with success. They are to be congratulated on the fact that they managed their duties without imposing any additional burden on the rate-payers.

NILACHAL SAMACHAR, July 7th, 1909.

The Puri Municipality.

As the Municipal elections in the Puri town are very near, the writer advises the rate-payers to elect only those who are in a position to discharge their duties ably, disinterestedly and efficiently. The writer hopes that competency and efficiency being equal, the rate-payers will give preference to the natives of Orissa, who are beginning to learn the art of local self-government.

NILACHAL SAMACHAR, July 9th, 1909.

The Leper Asylum at Puri.

66. The *Nilachal Samachar* [Puri] of the 9th July regrets to learn that the inmates of the Leper Asylum in Puri are neither provided with healthy food, nor with good bedding. Though a Doctor is in charge of the institution, he has not sufficient medicine in stock. The writer therefore suggests that steps should be taken to remove these wants by public subscription.

NILACHAL SAMACHAR, July 9th, 1909.

The murder of Sir Curzon-Wyllie and Dr. Lalcaca in London.

67. The *Nilachal Samachar* [Puri] of the 9th July abhors the murders committed by Madan Lal Dhingra at London, and observes that two innocent persons like Sir Curzon-Wyllie and Dr. Lalcaca lost their lives for nothing. The motive which led Madan Lal to commit this atrocious deed is not yet known. At any rate this much is clear that the people of England must have learnt to look upon the Indian students with suspicion and distrust. This is not at all favourable to the interest of India. At the same time it is to be remembered that the proposition that because one Indian committed a crime, therefore all Indians should be awarded condign punishment, cannot be correct in any way.

NILACHAL SAMACHAR, July 9th, 1909.

Cholera in Puri.

68. The *Nilachal Samachar* [Puri] of the 9th July states that the mortality due to cholera in the Puri town is one per day.

NILACHAL SAMACHAR, July 9th, 1909.

Diseases cured by supernatural means in Khurda.

69. The *Nilachal Samachar* [Puri] of the 9th July states that many sick men and women are proceeding to village Khallikote, within the jurisdiction of Bolgarh in the Khurda Subdivision of the Puri district, with the hope that they will be cured there by supernatural means. It is said that some men and women suffering from diseases were cured there by Divine means. The images of three gods and goddesses have been suddenly discovered on the top of a small hill in that village.

GARJATBASINI, July 10th, 1909.

A proposal to legalise the cultivation, manufacture and sale of *ganja* in the Orissa Province.

70. The *Garjatbasini* [Talcher] of the 10th July supports the proposal of the *Utkaldipika* and the *Nilachal Samachar* to add provisions in the Bengal Excise Bill, with a view to legalise the cultivation and sale of *ganja* in the Orissa Province. It is said that the Orissa *ganja* is more agreeable to health than the foreign *ganja* and that native physicians are decidedly of opinion that the Orissa *ganja* has greater medicinal value than the foreign *ganja*. The Hon'ble Mr. M. S. Das, C.I.E., is requested to bring the matter to the notice of his colleagues in the Bengal Legislative Council.

GARJATBASINI, July 10th, 1909.

Bears in Dhenkanal.

71. The *Garjatbasini* [Talcher] of the 10th July states that a terrible bear has already wounded several persons in Purjang Bis, in Dhenkanal.

GARJATBASINI, July 10th, 1909.

State of the crop in Pal Lahera.

72. The *Garjatbasini* [Talcher] of the 10th July states that the prospects of the standing papaddy in Pal Lahera are good and hopeful.

GARJATBASINI, July 10th, 1909.

The crop in Talcher.

73. The *Garjatbasini* [Talcher] of the 10th July states that transplantation of paddy plants is going on in that State and that more rain is wanted for that process.

UTKALBARTA, July. 10th, 1909.

The murder of Sir William Curzon-Wyllie and Dr. Lalcaca in London.

74. The *Utkalbarta* [Calcutta] of the 10th July is very sorry to notice that the murder of Sir Curzon-Wyllie and Dr. Lalcaca in London has estranged the feelings of Englishmen from the Indians. The murders were very unfortunate and committed at a time, when India was receiving certain political privileges. It was no doubt a revolting murder, for Sir William Curzon-Wyllie was trying his best to further the personal interest of Madan Lall Dhingra, the murderer. These execrable murders can never contribute to the good of India. May God save India from the man-monsters like the murderer!

75. The *Utkalbarta* [Calcutta] of the 10th July complains that the residents of Nadiyan, in the Balasore district, find considerable difficulty in receiving their letters and parcels from the Kothar Post-office. It is suggested that a branch post-office at Nadiyan will mininise the disadvantages complained of. The attention of the Superintendent of Post-offices, Balasore, s drawn to the matter at once.

A postal complaint in Balasore.

UTKALBARTA, July 10th, 1909.

76. The *Utkalbarta* [Calcutta] of the 10th July states that too much rain in Dompara, in the Cuttack district, is calculated to do some injury to the standing crop there.

The weather in Dompara.

UTKALBARTA, July 10th, 1909.

77. The *Utkalbarta* [Calcutta] of the 10th July complains that no pasture grounds are available for cattle to graze upon in Bari Kalamatia, in the Cuttack district. How can cattle live without pasture grounds? How can agriculture go on without cattle?

No pasture grounds for cattle in Bari Kalamatia, in the Cuttack district.

UTKALBARTA, July 10th, 1909.

78. The *Utkalbarta* [Calcutta] of the 10th July states that there has been good rain in all the Tributary States in Orissa, except Khandapara.

The weather in the Orissa Garjats.

UTKALBARTA, July 10th, 1909.

79. *Utkaldipika* [Cuttack] of the 10th July sympathises with the provisions of the Bill, which the Right Hon'ble Mr. Mackarness brought before the House of Commons in England with a view to amend Regulation III of 1818. The provisions were drawn up after the model of a statute, passed by the British Parliament for Ireland. It is a matter of regret that Lord Morley, who professes himself to be a Liberal, is not in favour of the Bill. The writer hopes that the Bill of Mr. Mackarness will find support in the House.

A Bill to amend Regulation III of 1818.

UTKALDIPIKA, July 10th, 1909.

80. The *Utkaldipika* [Cuttack] of the 10th July regrets to learn that a mad Indian youth named Madan Lal Dhingra has thrown India and England into the greatest confusion by committing two atrocious murders, which were never dreamt of by anybody. It is natural that the English public in England should feel strongly on the subject and look with disfavour on the Indians, the net result being that the interests of the Indians will be injured in the end. In India the sympathy for the bereaved families of Sir Curzon Wyllie and Dr. Lalcaca is great, and the Indians wish that steps should be taken to prevent the repetition of such crimes in the future. The writer finds some relief in the fact that the presence of Mr. Surendra Nath Bannerji in England and the speeches which he has delivered in different parts of that island, have contributed a great deal towards the pacification of feelings in the English mind. The writer hopes that the English Detective Police will be able to find out the root of anarchism in England, and destroy it by some means or other.

The murder of Sir William Curzon-Wyllie and Dr. Lalcaca in England.

UTKALDIPIKA, July 10th, 1909.

81. The *Utkaldipika* [Cuttack] of the 10th July has every sympathy for the Provident Fund, which the Government has established for the benefit of its servants in India. The writer hopes that every Government officer will lose no time in having his name registered as a contributor to the fund.

The Government Provident Fund supported.

UTKALDIPIKA, July 10th, 1909.

82. The *Utkaldipika* [Cuttack] of the 10th July states that Mr. Madeira, the Conservancy Inspector of the Puri Municipality, worked hard to keep the Puri town neat, clean and healthy during the late Car Festival. He had posted mehters in every lane and street in that town, who were active in their work. Thus the thanks of the pilgrims and the public are due to Mr. Madeira.

Mr. Madeira, the Conservancy Inspector of Puri, thanked.

UTKALDIPIKA, July 10th, 1909.

83. The *Utkaldipika* [Cuttack] of the 10th July thanks the Raja of Khallikote for his present of a nice carriage to the Ravenshaw Girls' School in Cuttack. He had already presented a pair of horses to the same institution. This conveyance will, do doubt, be very useful in carrying the girls from tkeir homes to the school.

Liberality of the Raja of Khallikote.

UTKALDIPIKA, July 10th, 1909.

84. The late Rai Jogeswar Chandra Bahadur having in his last will made over his books and almirahs with a sum of Rs. 2,000 for the construction of a library room for the public of Cuttack, the *Utkaldipika* [Cuttack] of the

The donation of the late Rai Jageswar Chandra Bahadur.

UTKALDIPIKA, July 3rd, 1909.

10th July suggests that the proposed library may be located at Baxibazar, as there is already a public library at Chaudhuribazar.

UTKALDIPIKA, July 10th, 1909.

A fire in Cuttack.

85. The *Utkaldipika* [Cuttack] of the 10th July states that two houses in Bakhrabad in the Cuttack town were burnt to ashes in the last week.

UTKALDIPIKA July 10th, 1909.

Tiger scare in Angul.

86. The *Utkaldipika* [Cuttack] of the 10th July states that the tiger scare in Tara's in Angul is as supreme as ever.

UTKALDIPIKA, July 10th, 1909.

Cholera in Cuttack.

87. The *Utkaldipika* [Cuttack] of the 10th July states that out of ten persons attacked by cholera in Cuttack, eight succumbed to the disease.

UTKALDIPIKA, July 10th, 1909.

The weather and agriculture in Cuttack.

88. The *Utkaldipika* [Cuttack] of the 10th July states that the progress of transplantation of paddy plants in the Cuttack district has been arrested to a certain extent by want of sufficient rain-water. So more rain is wanted in the Cuttack district.

UTKALDIPIKA, July 10th, 1909

Lala Lalpat Rai *versus* the Calcutta *Englishman*.

89. Referring to the damage of Rs. 15,000 which Lala Lajpat Rai received from the proprietor, editor and printer of the Calcutta *Englishman* in the defamation suit which the Lala had brought against them in the Calcutta High Court, the *Utkaldipika* [Cuttack] of the 10th July observes that the decision of the Calcutta High Court in that suit will no doubt put a salutary check on the violent writings of the Anglo-Indian editors in India.

UTKALDIPIKA, July 10th, 1909.

The invention of a machinery to catch snakes by Benudhar Sahu in Angul.

90. The *Utkaldipika* [Cuttack] of the 10th July states that Benudhar Sahu, a resident of Lakshmi-Nrusinha Matha Sahi village in pargana Talmal in Angul, has succeeded in inventing a little machinery whereby snakes can be easily caught. He has shown by practical experiments that his machinery works well and with great success.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 24th July, 1909.

B. S. Press,—24.7.1909—106X—99—J. A. M. & others.

[CONFIDENTIAL.] No. 30 of 1909.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 24th July 1909.

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LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH BY THE BENGAL SPECIAL BRANCH.

[As it stood on 1st January 1909.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta ...	Daily ...	K. P. Chatterji, age 45, Brahmin ...	4,000
2	"Behar Herald" ...	Patna ...	Weekly ...	Monmatha Nath Dey, age 40, Pleader of Bankipore.	500
3	"Beharee"	Bankipore ...	Bi-weekly ...	Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.	750
4	"Bengalee"	Calcutta ...	Daily ...	S. N. Banerji, Kali Prasana Sen, age 38, and Kali Nath Roy.	6,000
5	"Bihar"	Patna ...	Weekly ...	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 35, Kayastha.	750
6	"Hindoo Patriot" ...	Calcutta ...	Daily ...	Srish Chandra Sarbadhikari, age 40, and Koylash Ch. Kanjilal, Pleader, Sealdah Small Cause Court.	800
7	"Indian Empire" ...	Ditto ...	Weekly ...	Kesab Chandra Banerjee, B.A., age 45, Brahmin, and Panchanon Masumdar, age 35, Hindu Baidya.	1,500
8	"Indian Mirror" ...	Ditto ...	Daily ...	Rai Norendra Nath Sen Bahadur, age 60, Head of the Mahabodi Society.	1,000
9	"Indian Nation" ...	Ditto ...	Weekly ...	N. N. Ghose, age 58, Bar-at-Law ...	500
10	"Indian Tit-Bits" ...	Ditto ...	Do. ...	Satis Ch. Mukerjee *alias* M. Suttie, age 27, Brahmin.	300
11	"Kayestha Messenger"	Gaya ...	Do. ...	Jugal Kishore, age 36, Kayastha ...	500
12	"Moslem Chronicle" ...	Calcutta ...	Do. ...	Abdul Hamid, B.A., age 37, Muhammadan.	700
13	"Musalman" ...	Ditto ...	Do. ...	A. Rasul and M. Rahman, Muhammadans	500
14	"Reis and Rayyet" ...	Ditto ...	Do. ...	Jogesh Chandra Dutt, age 58, a Calcutta house-owner.	500
15	"Star of Utkal" ...	Cuttack ...	Do. ...	Kherode Ch. Roy Chowdhry, age 68, retired Head master of a Government College.	400
16	"Telegraph" ...	Calcutta ...	Do. ...	Satyendra Nath Bose, B.A., age 31 ...	3,000

II.—Home Administration.

(*a*)—*Police.*

627. The *Amrita Bazar Patrika* draws attention to a sensational report published in the *Nihar* which shows how the punitive police posted in rural areas sometimes prove punitive in a literal sense. It is reported that the policemen beat a poor woman who was selling brinjals in a village hât at Srikrishnapur, because she refused to sell the vegetables at a cheaper rate than was prevalent at the time. The woman complained to Babu Chandra Mohun Mondal who was in charge of the hât. He urged them to pay the woman the few pice which were due, whereupon they gave him a thrashing too. This caused a commotion in the hât, and the policemen began to ply their *lathis* with the result that many were injured. The journal hopes a thorough and sifting enquiry will be made and its result published.

Punitive police in rural areas.

Amrita Bazar Patrika, 20th July 1909.

628. The *Indian Empire* is somewhat surprised to find that police espionage continues unrestrained in Calcutta, a possibility that could hardly be dreamt of under the enlightened and sympathetic rule of Sir Edward Baker. As an instance the journal cites the case of a gentleman, once a swadeshi preacher and now conducting a swadeshi concern, who is being continually harassed by police espionage. They appear before his house at every hour of the day and threaten his servants if they cannot tell them where their master has gone to. In inviting the attention of His Honour the Lieutenant-Governor to this strange procedure of the Calcutta Police, the journal feels confident that step will be taken to put a stop to it. The journal is inclined to believe that even the Hon'ble Mr. Halliday, is not aware of this objectionable surveillance, for, in such cases, it is the zeal of pushing subordinates which is at the bottom of all the misery.

Police espionage in Calcutta.

Indian Empire, 20th July 1909.

(*b*)—*Working of the Courts.*

629. Referring to the case of Ethiraj, the *Amrita Bazar Patrika* says that he incurred the displeasure of the Madras Government for using strong expressions against it and the police. The police moreover had a special grudge against him for describing them as a lot of "tale-bearers and traitors" who "for earning a mean living were not ashamed of wearing buffalo skin belts, though some of them were Brahmins." This showed that there was not much love lost between the accused and the police. Yet relying on the reports of the same police, the correctness of which was not very favourably accepted by the trying Judge, Ethiraj was prosecuted, convicted and ferociously sentenced. There were other circumstances connected with his trial, which read more like a romance than a reality. After a special jury, consisting mostly of Europeans, with only a sprinkling of Indians, had been empanelled, every Indian, except the last two who remained, was challenged by the prosecution. In this way having secured a jury of seven Europeans out of nine, everything was plain-sailing before the prosecution. Possibly it would have also challenged the last two remaining jurors, if its right of challenge had not been used up. Another notable incident is the Crown Prosecutor's appeal to his Lordship to pass the maximum punishment as the Government desired that an exemplary sentence should be passed. And lo! an exemplary punishment was actually passed, and the Government's desire carried out.

The case of Ethiraj.

Amrita Bazar Patrika, 15th July 1909.

630. The *Amrita Bazar Patrika* states that when the Government is the prosecutor, the accused is placed at a disadvantage, and when the accused is charged with sedition, his position is still more disadvantageous. Another great disadvantage to an accused is that the Government has boundless resources for fighting in the law Courts. In the case of Ethiraj Government showed a determination for the conviction of Ethiraj which created the impression in

Ibid.

Amrita Bazar Patrika, 15th July 1909.

the minds of Judge and jury that there was some unknown danger ahead, and that the conviction of the accused was called for for that reason. The Government employed the best legal talent to conduct the case, while Ethiraj went undefended. So, the disavantages under which Ethiraj laboured left him very little chance of escape. When the Crown Prosecutor challenged all the Indian jurors, the impression was strengthened in the minds of all concerned that the Government was bent upon securing conviction. So it would not be unfair to presume that the jury was possibly unconsciously led to convict him, in spite of the address of the Judge, which unmistakably showed that he desired an acquittal. Considering that the Government had moved of itself in the matter, it evidently had done so at the instance of the police. It is consequently clear that the Government was in fact the police—the same police that Ethiraj had offended. It has subsequently transpired that his jail life was extraordinarily hard. Thus if he got his punishment for his crime, he was getting additional punishment from the jail employés. He therefore declared that he would kill himself with the result that they kept a watch on him because they were afraid that justice would be baulked. The manner in which he attempted to kill himself is one that only the firmest, boldest and most desperate man can only have resource to. It can only be done by one who is so tired of life that he is prepared to undergo any suffering to be rid of it. The tale of woe that he recounted to the Magistrate is such as to melt the hardest heart. But the Magistrate treated his complaints with the utmost indifference and offered him no relief. Ethiraj complained against one Sullivan, but no notice was taken against this complaint also. And Ethiraj preferred a slow death and most painful of tortures to a life in prison. The Magistrate however took only a formal notice of his complaints and vindicated the law by giving him four months.

(c)—*Jails.*

AMRITA BAZAR PATRIKA, 19th July 1909.

A most shocking case.

631. According to the *Amrita Bazar Patrika* the strangest thing about the conviction and imprisonment of Mr. Achyute Rao Kolhatker, editor of *Desh Sevak*, for publishing translations of Babu Arabinda Ghose's speeches in his paper, is that, while he is rotting in jail and receiving the treatment which is ordinarily accorded to violent dacoits and cut-throats, the speeches for which he was convicted and punished have been pronounced unobjectionable by Mr. Beachcroft, Judge of Alipore, in acquitting Babu Arabinda Ghose. In the British Empire, India alone presents such a unique spectacle. In no other place is a political offender punished like a felon. If convicted he is treated only as a first class misdemeanant and not as a criminal. In the present case, not only was Mr. Kolhatker convicted for no apparent wrong-doing, but he was kept handcuffed during the trail. But the most astounding part of the affair is that, while being removed from Nagpur, he was made to walk in heavy chains in spite of the swelling of his feet and his bad state of health. Is there any Englishman who will not cry shame upon such treatment to a respectable and educated Indian gentleman? A memorial was submitted to the Chief Commissioner of the Central Provinces on the 14th July by certain medical practitioners of Nagpur, who had seen Mr. Kolhatker when he was being removed from Nagpur, pointing out the seriousness of his case, and requesting the appointment of a Medical Board to report on the state of his health. But no reply has as yet been vouchsafed to the memorialists. The journal therefore hopes that the matter will receive His Excellency's serious attention for it is cases like this which go straight to the hearts of the people and move them powerfully.

(d) *Education.*

AMRITA BAZAR PATRIKA, 14th July 1909.

Students and University regulations.

632. The *Amrita Bazar Patrika* protests against the University regulations fixing a limit for the number of boys to be admitted to the first year classes of all Arts Colleges. The private colleges might admit some of them, but the regulations are a bar in their way, for the maximum of admissions

must not be exceeded. Nor have they the means to increase their teaching staff and accommodation according to the standard laid down. So, for no fault of theirs, the poor boys are condemned, so to say, not to go beyond the Entrance. Some remedy must be soon found for this state of things. A correspondent writing to the journal on this subject says that a great responsibility devolves upon the shoulders of the authorities, since it is their own regulations which have mainly landed the boys in this predicament. He suggests that a joint representation should be made to the Government, and that of some of the leaders should take up the cause of these unfortunate students and lead the way in laying their grievances before the proper authorities.

633. Referring to the regulations framed under the Universities Act, restricting the number of students in the classes, the *Bengalee* observes that in India where University education is practically the only passport to service and the professions, to deny a student the advantages of such education is to doom him to a life of practical uselessness, often indeed to starvation. The journal hopes this aspect of the question will be considered by the authorities, and the boys afforded an opportunity of completing their education so far as their merit and their means will allow them to do so.

Woes of "Matriculates."

BENGALEE, 15th July 1909.

634. The *Bengalee* states that as a result of the Calcutta University regulations now in operation, many students are precluded from continuing their studies. This restriction of studies is naturally followed by the setting free of a large number of young men whose zeal and enthusiasm consequently give place to disappointment quite early in life. It is a pity that both the University authorities and the Government are looking at this state of things with supreme indifference and without a thought for its probable consequences. These disappointed young men, for whom there is no place in the educational institutions of the country, are thus driven to join the so-called discontented B. A.'s. The political sagacity which permits this is strangely at variance with the numerous remedies and half remedies which have been suggested for the healthy training of the rising generation; for the true remedy, so far as immature boys are concerned, lies in their employment at school. The ideal that Governments to-day place before themselves is to see that in no very far-off future the education of no intelligent human unit may be neglected, that educational facilities in different branches of study may be provided for different classes of people, according to their requirements and their aptitudes. Is that the ideal which the Indian Government has before it? If not the entire educational system is fundamentally defective and should be reconstructed. Respectable paper syllabus of courses of study alone will not reform the system. An all-embracing system which provides for equal facilities for all, irrespective of circumstances in life or differences in intelligence and tastes, is the greatest desideratum in India.

Education in India.

BENGALEE, 17th July 1909.

(e)—*Local Self-Government and Municipal Administration.*

635. The *Bengalee* states that although on the Government's own showing there are millions dying of fever, cholera, dysentery and plague, they excuse themselves on the ground that funds for the provision of suitable sanitary reforms must be found locally by taxation, loans or private liberality. The public health is a matter of general interest, and if local effort is alone to be depended upon, Government may just as well abolish the Sanitary Department and suppress the annual report of the Sanitary Commissioner. The contrary principle was enunciated and acted upon by Sir Edward Baker as Finance Minister. Sir Edward then apologised for the smallness of the grant and hoped more funds would be available later on. It pains one to see that as Lieutenant-Governor he is enunciating the principle that each locality exists for itself. The worst of it is Government knows as well as any body that local resources are utterly inadequate.

Sanitation in Bengal.

BENGALEE, 14th July 1909.

(*h*)—*General.*

BENGALEE, 13th July 1909.

Parliamentary agitation.

636. The *Bengalee* observes that although the situation in India is nothing compared to the American crisis, Lord Morley, who ought to have known better, has referred to the agitation in favour of the deportees, in terms as strong as they are indefensible. Others have improved upon him and have denounced the so-called Indian party in Parliament in unmeasured language. Some have held them responsible for the existence of what they call sedition in India, while others have even gone further and traced the murders and other acts of violence to their "perpetual reviling of British rule." They have been told that they are friends of every country, except their own. All this because they have been patriotically engaged in vindicating the honour of their country and its good name. If Englishmen understood the real value of the services rendered by these gentlemen—not to India, but to their own country—not condemnation or denunciation, but a crown of gold, would be their reward. The Parliamentary agitation in favour of the deportees and of Indian reform generally is the one silver lining in an otherwise dark sky, and nothing can be more prejudicial to England than abandonment of this agitation. The journal is confident that the friends of freedom and justice will not abandon the agitation, because it brings them nothing but condemnation from the gutter press.

AMRITA BAZAR PATRIKA, 14th July 1909.

Romance based on reality, or the discovery of a horse's egg.

637. The *Amrita Bazar Patrika* narrates certain incidents of the Midnapore case, in the course of which it hopes that His Honour the Lieutenant-Governor may be pleased to cause the release of Rakhal, the informer in the Midnapore case, who declared that the information supplied by him was all false. When even such a resolute man as Santosh Das, "the Content" of the narratives, had been forced to yield, what was Rakhal that he could resist the pres ure of the police? The journal also enquires how did the disclaimer, appended by Rakhal to his "information," escape the notice of the police? From this small thing one can see how watchful and wide awake the guardians of the peace are. They were in a state of the highest exultation and it was only natural that their success should blind them. The Joint Magistrate knew that attempts were being made to extort a confession from "Content," and with that view he sent him to *hajut*. The Magistrate knew much of the methods adopted to make him confess. Indeed he was one of the principal actors in this part of the drama. He promised much to the repenting son if he would confess.

AMRITA BAZAR PATRIKA, 14th July 1909.

The Lieutenant-Governor's speech regarding the assassinations.

638. From the Lieutenant-Governor's speech at yesterday's Council meeting referring to the assassinations, it appears to the *Amrita Bazar Patrika* that he has formed some idea, which he has got from Mr. Gokhale, as to how outrages of this kind could be stopped. The journal confesses it sees no help to the solution of this grave problem in what has fallen from His Honour's lips, nor does it see clearly what His Honour wishes the people to do. He simply exhorts them to co-operate and put it down, but the advice conveys no definite idea. If His Honour will kindly point out the way, he would see that the people will follow it implicitly. The journal wishes the rulers of the land would realise the difficulties that lie in the people's path. For example, there are 300 millions of souls in this country. One of them, an eccentric immature youth, goes to England and commits a horrible murder. How can people from here put a stop to this kind of crime? His Honour was surely not in earnest when he declared from his position of ruler that if the solution of the difficulty came from authority in the last resort, "there will be no room for nice discrimination between the innocent and the guilty." For it seems impossible that such a situation could ever arise under British rule.

DAYS NEWS, 15th July 1909.

Sir Edward Baker's plain speaking.

639. Commenting on His Honour's remarks regarding the duties of parents and guardians who are responsible for the education of their charges, the *Day's News* says that in no other part of the world perhaps is so much deference for elders and veneration for parents shown as in India. Yet on the face of it, it is

inconceivable how parents are at a loss to place a check on the unbridled license of children like the notorious criminals Dinghara, Khudiram and others who have soiled the fair name of India. If Indian parents do not act quickly in the matter, it will be a bad look-out when the day of retribution arrives and those who are entrusted with the social and moral well-being of these children will be most to blame. Sir Edward has prescribed a remedy, and if that is not taken advantage of, he will have recourse to other and more drastic measures. Harsh dealing and coercive measures are certainly to be deprecated, at the same time angry declamation alone will not have the effect of stamping out anarchism. Sir Edward will, therefore, be constrained to forge sharper weapons and retributive justice will be meted out mercilessly.

Amrita Bazar Patrika, 15th July 1909.

Sir Edward Baker's speech on the London assassinations.

640. The *Amrita Bazar Patrika* does not think Sir Edward Baker will himself approve, in his cooler moments, of some of the sentiments he expressed as President of the Bengal Council regarding the assassination. For instance, His Honour said in effect that should the Government ever be forced to take remedial measures in the last resort to put down anarchical crimes, innocence will not always be a safety. This involves a threat which cannot be carried out under any circumstances. His Honour himself will not be able to carry it out. Admitting for argument's sake that matters should come to such a pass, a greater blunder and misfortune could not be imagined. To punish innocent men along with the guilty would only give an impetus to crime which it is sought to suppress. Is it meant to punish the father for the crime of his son? Of course Englishmen generally are not in good humour just now. But what Englishman is there who will not cry shame on the idea of the innocent being punished along with the guilty? No British statesman will venture to propose such a thing seriously without being howled down.

Bengalee, 15th July 1909.

Sir Edward Baker on the situation.

641. The *Bengalee* states that Sir Edward Baker's regime has, on the whole, been characterised by such sanity and level-headedness, that his last speech in Council is likely to excite a sense of painful surprise in the public mind. The province under the Government of Sir Edward Baker has, in consequence of the qualities which His Honour has brought to bear upon the administration, witnessed no violent crime during the last few months, and, although no one can guarantee that there shall be no individual acts of fanaticism in the future, there is room for hope that if the present policy is continued crime will diminish and not increase. What has indeed occupied the public mind during the last couple of months has not been the lawlessness of fanatics, but the lawlessness of a section of the police. A just judiciary has ruthlessly exposed the methods too often employed by policemen in this country, both for the detection of crime and the investigation of cases, and to-day the inefficiency and unscrupulousness of no small part of the police stand out in quite unenviable prominence. The question that the people are asking themselves is what can be done to check the eccentricities and improve the character of the police. Nobody is safe if policemen imagine themselves at liberty to do what they like, even to arresting the mightiest in the land on what they call suspicion. No doubt there is the High Court, but what if it does not always reckon among its Judges such independent and fair-minded interpreters of the law as the present Chief Justice? What is the guarantee for the liberty of the subject in India, where the legislature is not responsible to the people, the executive, particularly the police, not always scrupulous in the exercise of power, and the judiciary itself too often subservient? That is the question which has been violently agitating the public mind for some time, when His Honour's speech comes upon the people with all the suddenness of a bolt from the blue. What have the people done to deserve such a speech from one whom they have learnt to regard as a wise or sagacious ruler? Sir Edward's invitation to co-operate with the Government is couched in terms which can leave no doubt on the point that the people have in the past been remiss in their duty. But such has not really been the case. Not on a single occasion has it been proved that the people or any section of them knew of the existence of a nefarious design against Government or a particular Government official, without taking steps to prevent its execution. His Honour must know enough of the character of

a large section of the police, to be aware of the real reason why no one would voluntarily come forward to assist them. The remedy lies in the hands of Government itself in the way of inflicting exemplary punishment upon officers and men who think nothing of trifling with the liberties of His Majesty's subjects. Sir Edward Baker warmly supports Mr. Gokhale's idea of a universal campaign of co-operation, so far as the prevention and suppression of crime is concerned. But neither Mr. Gokhale nor His Honour has told the people what they *are* really to do. Although no one is more interested than the parents or guardians of a boy in seeing that he may not be involved in a wicked and diabolical crime, they cannot be expected to go further than the brother of Dhingra did in his case. No one can expect them to ask the police to keep an eye upon their wards, because the latter happen to hold extreme views in politics. In such cases the duty of law-abiding people would be confined only to persuasion, and the denunciations in the press and on the platform show that this process of persuasion is already going on. Nor have those who have the education of the youth in their hands been slow to condemn crime and criminals and impress upon boys the duty of being law-abiding and peaceful. Government itself is directly responsible for the maintenance of discipline in many of the schools and Colleges, and in a somewhat remote way in others. If students had not been authoritatively told that their duty was only to attend classes and prepare for examination, they would assuredly have regarded it as a part of their duty to exercise a wholesome restraint over the more impetuous of the youths of the country. As things stand, most students are inactive, not only because interference with what they regard as their legitimate rights has made them somewhat sullen, but also because they are not sure their zeal in the cause of righteousness and of true patriotism would not be misunderstood.

BENGALEE, 15th July 1909.

Sir Edward Baker's speech on the London assassination.

642. The *Bengalee* begs to assure His Honour that the people are as eager as ever to help in the solution of a question that concerns them quite as vitally as the Government. Only they would like to know in what precise manner they are to help in its solution. Let the Government only place the people in a situation where they can help, and the desired help will be ungrudgingly rendered. But this, it is feared, must involve a change in the policy of the Government, *i.e.*, a change in the direction of trusting the popular leaders, of restraining the police and making a sharp distinction between legitimate and illegitimate activities on the part of the people. The Government, both here and in England, have taken upon themselves the sole responsibility for that greatest of all recent blunders—the deportation of nine prominent Bengalis. And there is not a true Indian who does not think that the blunder in this case is not merely that of resorting to an antiquated regulation, a lawless law, but of mistaking innocent men for guilty ones.

BENGALEE, 15th July 1909.

Compaign of co-operation.

643. The *Bengalee* is in agreement with Sir Edward Baker, so far as the main thesis of his speech is concerned. But Sir Edward has perhaps now realised the unfortunate effect of his words about finding a solution for the situation, neither painless nor peaceful, and of innocents being involved with the guilty in that solution. Sir Edward is promptly invited by an anti-Indian press to strike and strike hard, although the contingency of which he was thinking has not arisen and may never arise. Government is well-intentioned and the people will co-operate with it. But what are the conditions of that co-operation? Are the conditions those laid down at Chowringhee? Have the people no choice in the determination of those conditions? These are questions that must be answered before there can be intelligent co-operation. The young should hear nothing except of the Government's good intentions, for the young Indian mind is apt to be perverted, corrupted and embittered otherwise.

INDIAN MIRROR, 15th July 1909.

Sir Edward Baker on the anarchist propaganda.

644. The *Indian Mirror* declares that no right-minded individual will fail to acknowledge the justice of His Honour's remarks during his speech regarding the London assassination. The Government has ample cause to complain of the apathy of many of the avowed leaders of the people in

fighting the evil. As soon as an anarchist outrage is reported, denunciation pours in from all quarters, from Loyalists, Moderates and Extremists alike, and there ends the matter. Any child can see that lip protestations of this sort are a pure make believe, a clumsy artifice for saving the skin. The time has come when every political worker in the country, who claims any kind of influence over any section of the community must make his position clear, and, having done so, must act in conformity with the tenets professed by him. If anyone denounces violence and crime, let him also come forward to render his utmost aid in checking the tendencies which make for those evils.

It is useless disguising the fact that parents, guardians and educationists have heretofore not sufficiently realised their responsibility towards the rising generation. It is something revolting to think that even now Extremist orators find large audiences to listen to their pernicious doctrine. Mr. Arabinda Ghose is reported to have said that "jail life is not terrible as it seemed," that "sufferings were not so terrible," that "the price was not great," and so on. So long as doctrines like these are allowed to be freely preached to the impressionable youth of the country, it will be a matter for surprise if the craze for mock martyrdom does not spread among them.

HINDOO PATRIOT, 16th July 1909.

His Honour the Lieutenant-Governor on the London assassinations.

645. The *Hindoo Patriot* declares it is absolutely necessary in the interests of the country that the classes of the people to whom His Honour has addressed his appeal for help will not fail to act up to his words. His Honour will be able to appreciate the difficulties that lie in the way of the men whose co-operation and assistance have been sought. Although Sir Edward has been able to lay his hands on the right quarter for help, the task of the various communities appealed to will be greatly reduced if the manner in which they should proceed is pointed out. It cannot for a moment be expected that where an organised police, with the plentitude of powers they possess, have failed, an unofficial vigilance Committee, armed with no executive power, will succeed in suppressing the crime. There is much to be said in justification of the measure foreshadowed by the Lieutenant-Governor. The Government has been taxed to the culminating point, and if the people will not hear, they must be prepared for the worst consequences that generally follow such disregard of advice.

BENGALEE, 16th July 1909.

"Nice discrimination between the innocent and the guilty."

646. The *Bengalee* finds nothing new in the utterances of Sir Edward Baker. Government both in this country and elsewhere have occasionally struck indiscriminately, and there can be no doubt that they themselves thought they had no choice in the matter—that it was a matter of necessity pure and simple. Whether it is ever a matter of necessity, is a question. What is even a more important question is, if the confounding of the innocent with the guilty is a more effective remedy for the state of things contemplated by Sir Edward than absolute inaction. Even if it does succeed in its intention of striking terror into the lawless, the success will be achieved at a tremendous cost. For, measures which strike terror into the hearts of the lawless may also crush the public spirit of the law-abiding section of the community, and if it is true that progress and not order is the end which human institutions have or ought to have in view, a Government which, in order to intimidate the lawless, adopts measures of which the inevitable effect is to crush the public spirit of the community, sacrifices the end for which it exists to what, after all, is only a means for its realisation. It cannot moreover be said that order itself can always be restored by punishing the innocent along with or instead of the guilty. A Government which adopts measures that are calculated to produce a conviction in men that punishment may come irrespective of guilt or innocence, deprives itself of the weapon it has in the fear of the people that infringement of the law will be visited with appropriate penalty. English law in particular would far rather allow a good many guilty persons to escape than punish one guilty. From one point of view it is not very material whether Sir Edward Baker really intended to hold out a threat or was only anxious to warn the people against a dangerous and, to him, painful contingency. In either case it was a mistake, and His Honour must be already thinking within himself that it was so. However eager some may be to goad the Government to the path of unmixed repression, a path necessarily

of darkness and danger, the journal prefers to believe that the Government itself, in spite of occasional aberrations, will in future pursue the far safer path of conciliation. In any case the path of the people is clear before them. It is the path of unhesitating advance towards the goal chalked out by the unerring hand of Providence and only recently described by Babu S. N. Banerjee in his speech at Caxton Hall, that of a " full, free absolute unfettered control of their destinies " as a nation connected by an indissoluble bond of fellowship with other self-governing members of the Empire and also with other free and progressive nations outside the Empire, and marching hand in hand with them to the fulfilment of their common destiny. Nothing will make them, by so much as a hair's breadth, deviate from the right path—a path at once of courage and dignity of freedom and self-restraint, of patriotism made all the grander by being coupled with a regard for the rights of other peoples and the ultimate good of universal humanity.

AMRITA BAZAR PATRIKA, 16th July 1909.

Government and anarchical crimes.

647. The *Amrita Bazar Patrika* has tried to set forth its views with regard to anarchical crimes, and especially with reference to His Honour's remarks at the last Council meeting, with as much clearness as possible. But as the point of its contention has been missed or misunderstood in certain quarter. it explains its position once more.

The journal holds that—(1) there is no such thing as a conspiracy, not to speak of an organised machination in the country; (2) the recent outrages are the acts of individual youths who have gone astray and are beyond the control of their guardians; 3) if there were anything like a conspiracy in the country, the police and their agents would surely have unearthed it; (4) it could never have escaped the knowledge of people who are in direct touch with all popular movements or who have a stake in the country; (5) the public leaders and the friends and guardians of young people are utterly helpless, being quite in the dark; (6) the outrages being infinitesimal in number, compared with the vastness of the population, they do not allow of any definite measures of prevention, or any drastic measures, regardless of innocence or guilt, being adopted by Government; (7) although the public leaders and those responsible for the upbringing have been rendered deeply miserable by such crimes, they are, for reasons stated above, quite helpless to co-operate and put it down, as His Honour exhorted them to do; (8) if His Honour has any definite proposal in this connection, it would be an act of mercy to let the people know what it is, and they will devote all their energies to have it carried out; (9) it was an unfortunate sentiment expressed by His Honour that, in the absence of popular help and co-operation, Government might be forced to take extreme measure which would not always allow of discrimination between the innocent and the guilty, in that the sentiment was needlessly minatory, and in a manner forecasted a situation which is not possible under any circumstances that could arise in a country under the enlightened rule of the British; (10) those who are entitled to speak with authority on the subject are agreed that, so far as Bengal is concerned, whatever there was of anarchical crimes was a thing of the past, and Sir Edward Baker may rest assured that they would never recur in his satrapy. With regard to His Honour's proposal of co-operation, there is the wish and the will, but the people do not know the way. What the people want is light, and look to Government for it, with its boundless means and resources.

HINDOO PATRIOT, 17th July 1909.

Sir Edward Baker's warning.

648. According to the *Hindoo Patriot* the utterances of His Honour have created alarm in some quarters and various are the misgivings that they have given rise to. It has pointed out that there may be justification for foreshadowing a repressive measure in anticipation of the repetition of anarchical crimes, but there does not, seemingly at present, exist any pressing necessity for the adoption of a coercive measure on the lines suggested by the Lieutenant-Governor. Greater exception has been taken to these utterances because they have been pronounced by a British ruler who cannot be ignorant of the well-known maxim of the British law, viz., that ninety-nine per cent. of the guilty may be allowed to escape, but one innocent person should not suffer punishment under any circumstances. It is this reliance on the faith in British justice that has led the people to take exception to the utterances of the Lieutenant-Governor, although

there cannot be any doubt that when His Honour reminded the public of this warning, he was actuated by the best of motives for the welfare of the people. The Government saw clearly the masterly inactivity of the people, and had been thoroughly convinced of their apathy in this direction, there being no one to denounce passive resistance and boycotting which has been the root of the mischief. Indian public men are not moving seriously in the matter. They are still clamouring for things which are not possible to get and inspiring young men with the hope that the millennium is at hand, though there is not the remotest chance at the present moment of getting it. Under the circumstances nobody can blame the Government if they are reluctantly compelled to adopt drastic measures with a view to putting an end to anarchical crimes with a strong hand in order to promote the real welfare of the country. There can be no doubt that it is very hard to devise a law or measure which can protect the innocent and punish the guilty. This is the reason why the innocent are found to suffer for the faults of the guilty in times of excitement. Sir Edward Baker had, therefore, every justification for the significant words that he uttered. The journal strongly recommends its countrymen to make a common cause to co-operate with Government to extirpate the cult of anarchism from the land. If the people have not lost their senses they must take the hint given by His Honour and thereby save the country from the horrors of a drastic measure as foreshadowed by the Lieutenant-Governor.

649. The *Amrita Bazar Patrika* states that the remarks of His Honour are a puzzle to Bengalis. His Honour appealed to the people of Bengal to co-operate to find the disease and apply the remedy; and if they failed to do it, the Government itself might be driven to do the needful, in which case it would go very hard with the people. The journal cannot conceive of any circumstances under which the punishment of the innocent, knowing them to be such, can be justified. The remark has, therefore, naturally struck the people of Bengal with wonder. It is their belief that whatever there was of anarchical crime has already been stamped out from the Province. They therefore take it to be unfair to hold them, even by implication, responsible for a crime perpetrated in England by an eccentric youth who is an inhabitant of the other extreme of India. But it is supposed that what His Honour wanted was to stimulate into hearty co-operation the Bengalis who are the most intellectual nation in India, having a leading position in the country, for the solution of this problem. However that may be, there are insuperable difficulties in the way of the people acting up to His Honour's proposal. There is an adage that what is everybody's business is nobody's business. Consequently, as the exhortation is not addressed to any particular individual, no one will consider himself bound to take upon himself the responsibility. What is therefore necessary is that the call should be made on some organized body. The journal is of opinion that His Honour must begin with helping the people, so as to enable them to bring about a strong organization. As for instance, a few dozen influential men may be invited to form a Committee with power to add to their number. It will be the work of the Committee to carry out what His Honour may require of them. They may summon all the grown-up students in an area with their guardians to a meeting. The question may be thoroughly discussed in that meeting and freedom of speech fully permitted. Two or three such meetings will remove all misconceptions and purify the atmosphere thoroughly. The scheme should be extended and District Committees be organized by the Magistrates on the above model, and if the officials treat this body with confidence and sympathy, the effect will be magical. These bodies must be made permanent institutions in the country, and the time may come when the Government will see the necessity of giving a thorough official character to these organizations and thereby satisfy the highest ambitions of the people.

Co-operation and action.

AMRITA BAZAR PATRIKA, 17th July 1909.

650. The *Bengalee* observes a striking contrast between the utterances of Sir Louis Dane and Sir George Clarke and Sir Edward Baker *anent* the London crimes. While giving expression to their own feeling of horror and detestation and that of the country at the atrocious deed, Sir Louis and Sir George were

A contrast.

BENGALEE, 17th July 1909.

conciliatory in tone. They did not think it their duty to address anything like a warning or remonstrance to the general community, because they knew that the latter had as little to do with the murder or the murderer as the Government. It is therefore all the more painful to the admirers of the present ruler of Bengal that he should have couched his invitation to the community to co-operate with the Government in language which has already been construed into one of condemnation and threat, and which compares so unfavourably with the language of the other two speeches and with the tone of Sir Edward himself both as Lieutenant-Governor of Bengal and as Finance Member.

BENGALEE, 18th July 1909.

A suggestion.

651. *Apropos* of Sir Edward Baker's appeal for co operation, the *Bengalee* states that if co operation is to be possible, the people must be sufficiently organized for the sole purpose of assisting the police, for there is no other body whose sole or special function is to prevent or detect crime. It is therefore necessary that the Government should clearly distinguish legitimate from illegitimate activities, and while it should repress the latter by all means, it should never even remotely interfere with the former. Thus only will organisations grow in the country which can effectively co-operate with Government. If all sorts of organisations are looked upon with suspicion, it is idle to expect popular co-operation to take anything like an effective or useful form. The co-operation of individuals would be valueless. If Government is sincere in the desire for co-operation, it must change its policy of suspicion into one of trustfulness.

INDIAN MIRROR, 20th July 1909.

Co-operation between the Government and the people.

652. The *Indian Mirror* is very much grieved to read the unfair and unreasonable comments which are being offered on Sir Edward Baker's speech by some of its Indian contemporaries. His Honour has said nothing which honest and fair-minded people will not endorse. He says that the time has come when something more than mere denunciation of crime is required—when denunciation must be followed by action. That His Honour had ample reason for saying this, will be acknowledged by every one who is capable of taking an impartial view of things. There is very little endeavour to assist the authorities actively in tracing out offenders and bringing them to justice. The public, the Education Department and the student community combined can assuredly offer an effective resistance to the forces of disorder and violence, and the journal thinks it is a matter of the highest importance to arrive at a definite plan of action. If the Government finds that it cannot depend upon those from whom it expects support, it will be obliged to proceed to accomplish the task with its own resources, and then the people cannot blame the Government if its measures are of a harsh or severe type.

AMRITA BAZAR PATRIKA, 15th July 1909.

Hunting after conspiracy.

653. According to the *Amrita Bazar Patrika* the result of all the hunting after conspiracy has been the discovery of a solitary plot, that at Maniktollah, in which a few immature, irresponsible and harebrained youths were engaged. The journal asks His Honour in all sincerity to reflect that if there was any thing deserving of the name of conspiracy in this country, it could never have escaped the notice of the leading men, who have large stakes in the country, and who enjoy the confidence of Government and are vitally interested in the maintenance of peace and order.

BENGALEE, 16th July 1909.

Government and swadeshism.

654. According to the *Bengalee* the way to deal with sacrifice on the part of the people with regard to the purchase of indigenous goods in preference to the imported article, is to persuade and not to repress. Now that Government has practically recognised the principle of sacrifice, if only in theory, it is hoped the swadeshists will henceforth be left unmolested by individual officials. Indeed the journal is firmly convinced that if only the movement had been left to itself and not sought to be interfered with, the present difficulties would never have arisen and the country would have made far greater progress than it has done, while the truth that the people cannot produce all the articles that they require would have received even a greater practical recognition than it has done.

III.—Legislation.

655. In protesting against the introduction of the Bill to amend the Calcutta Police Act, the *Bengalee* states that the events of the last year and a half, both in and out of Calcutta, have shown that the police are incompetent and that a large section of them are unscrupulous; that while they are for the most part powerless to detect crime, many of them feel no hesitation in oppressing the innocent, and, finally, that the powers which the police enjoy are so enormous that the liberty of the subject is a myth. It is unnecessary for the purposes of pointing out the large powers of the police and their liability to abuse them to make any difference between the Calcutta Police and the police outside Calcutta. The incidents that occurred at Midnapore or in connection with the Burrah dacoity case and the Natore mail robbery case might be repeated any moment in Calcutta, if the Calcutta police took it into their head to exercise their powers in the way that the police in those cases did. The natural thing for the Government to do under the circumstances would have been to introduce a Bill curtailing the powers of the police and safeguarding the liberty of the subject. What the Government propose to do is the reverse of what was to be expected.

The Calcutta Police Bill.

Bengalee, 18th July 1909.

656. The *Amrita Bazar Patrika* states that the strictures recently passed by the Chief Justice upon the conduct of the police in regard to some cases had led the people to believe that the Government would exercise greater supervision over the police than they do now. It seems, however, that the Government has taken a different view of the matter, as the Bill to amend the Calcutta Police Act shows. The journal says that one feels so astounded at this latest instance of implicit trust—to the extent of giving them *carte blanche* to interfere in every department of the life of the people—that one doubts whether one was awake or asleep in the grip of a nightmare. The proposed stringent measures are going to be adopted in Calcutta apparently because (1) a young man, who is not a native of Bengal, murdered a distinguished Englishman in London, and (2) because a native of India sacrificed his life in going to protect him. There is no doubt that some wickedly inclined Indians have given dire offence to the rulers of the land, and here is the punishment meted out to the whole nation for the crime of a few.

Bill to amend the Police Act.

Amrita Bazar Patrika, 19th July 1909.

657. The *Amrita Bazar Patrika* states that as the proposed measure has followed on the assassinations in London, the natural conclusion is that one is connected with the other. If the inference is correct, the step is as obviously unjustifiable and as unfair as to hold the Scotch responsible for the murder of an Englishman in England by an Irishman. In the absence of any justifiable connection between a crime in London and the increase of the powers of the Calcutta Police, other reasons must be sought for the retrograde measure. Any attempt to increase the power of the police at the cost of the people must always be regarded as retrograde, and the Government is bound to justify such a step in accord with its reputation for justice and enlightenment. No such justification is however forthcoming. There are on the other hand good grounds to prove that the thing wanted is not the increase of the powers of the police but the curtailment of the powers already enjoyed by it. One of the trusted advisers of the Bengal Government is made to explain the grounds which have led the Government to take a step which is considered inexplicable by the outside public. It is said that sometimes aggravation is necessary for the purpose of eradicating a disease. So, one of the objects of the Government is to increase the powers of the police only with a view to reform. Another reason is that the more the police is restrained, the more violent it will be. Therefore the best thing was to help it to become more violent, so that it may become quiet in the end. One feels odd when water enters one's ear. But the best, surest and speediest way of bringing it out is to put some more water into the ear which draws out the water that had previously entered. In this manner, although the police have large powers and therefore are more oppressive, if

The Calcutta Police Bill.

Amrita Bazar Patrika, 20th July 1909.

more powers are added to those already enjoyed by them, the former will draw out the latter. The above may suggest some ground of justification for the proposed measure.

VI.—Miscellaneous.

Indian Mirror, 14th July 1909.

Will words of condemnation alone extirpate anarchism?

658. The *Indian Mirror* states that the recent anarchical crime in London has brought to light facts which go to show that the anarchical propaganda has spread its ramifications to various parts of the world, and that the most active centres are England, France, New York and the Pacific Coast. There appears moreover to be a uniformity in the methods of the different anarchical centres. For example, the *Yugantar* in India, the *Indian Sociologist* in England and the *Free Hindustan* in America would seem to have been cast almost in the same mould. As there has been an "India House" in London, so there has been an "India House" in New York. The doings of Krishnavarma and his disciples in the "India House" in London are now well-known to the Indian public. The "India House" in New York too appears to have been a regular centre for the issue of seditious and inflammatory pamphlets and a meeting-place of so-called revolutionaries. There was not a glimmer of suspicion as to the real character of the movement with which Mr. Phelps, the head of the "India House" in New York, was associated, but gradually things are being revealed, which are enough to make one shudder. From all this it is quite evident that sedition and anarchism in India owe their origin, to a great extent, to the evil influence of the movements in London and New York. For a long time, the *Indian Sociologist* had a free run in India, and its doctrines were widely propagated by papers like the *Yugantar*, *Navasakti*, *Bande Mataram* and *Sandhya*. Even now, Mr. Hyndman's paper, *Justice*, which is certainly not one that should fall into the hands of susceptible young men, finds its way to India. The journal thinks it should be the persistent aim of the authorities in England henchforth to wipe out the breeding spots of disaffection and terrorism which exist in that country. The atrocious doctrine which one Virendra Nath Chatterjee has expounded in the columns of the *Times*, and the still more atrocious defence which Madan Lal Dhingra—the assassin of Sir William Curzon Wyllie and Dr. Lalcaca—has set up, show the revolting degeneration of youthful minds under the influence of men like Krishnavarma. There can be no doubt of the fact that the recent crime in London has sent a thrill of horror through the heart of the Indian people. But words of condemnation alone cannot help in the extirpation of the evil. The journal appeals to the people, and especially to the leaders, to seriously ponder over the situation. Unless there is active co-operation, it is useless to express sympathy. They should solemnly realise the fact that sedition and anarchism constitute a menace to their very existence as a nation, and as Mr. Gokhale has rightly said, repression must be the inevitable outcome of active designs against the British rule. A good deal is heard about the deportations, but how can the Government be expected to fall in with the popular wishes, when things are said which no Government can tolerate? Arabinda Ghosh is touring the two Bengals, addressing meetings and expressing certain views. The journal regrets that such things should be done at a time when the Government is doing its utmost to conciliate the public feeling. The journal concludes with an appeal to the people, with all the earnestness at its command, to give their best thought to the situation, to listen to the voice of reason and to render every assistance in their power to counteract the pernicious influence which is at work among them.

Bengalee, 14th July 1909.

Unity and the Congress.

659. The *Bengalee* observes that at the present moment, with the reforms thrown in among the people as a veritable apple of discord, it is hardly possible that the two sharply distinguished parties should find a common bond of union. Ardently as such a consummation is desired, it cannot be expected as yet. The Muhammadan community must have at least some of the experience that the Bengalis have had before they can be expected to see the error of their ways. Not even the Aga Khan can expect the world to take him seriously when he says that the permanence of the present order of things is,

with him and those he represents, the supreme end of all exertions, or that it is anything but a means to an end, the end being the fulfilment of the life of his people. The underlying idea of the Muhammadan position is that they are beginning to cherish political ideals and aspirations, and are anxious that no other community in India may be placed in a position so as to swamp them. These ideals and aspirations stand out as the single redeeming feature of a situation otherwise full of disappointment, and they have been emphasised to a very considerable extent by recent events in Turkey. The man who does not see that here in this dispute is necessarily involved the preparation for a final union between the Muhammadans and other sections of the community, can have no pretence to political insight or foresight. The attitude of majestic impartiality, professed by an irresponsible bureaucacy, resolves itself on examination into one of impartiality in the exercise of irresponsible power towards the different sections of the community. Therefore the journal feels firmly convinced the Moslems will come back again. The journal asks whether the National Congress must continue to be national—to embrace everybody that chooses to join it in the service of the mother,—or must it follow the example of the League and proceed on a basis of exclusiveness? The journal accepts the conclusion of the undesirability of the Congress adopting a policy of exclusion, though, as far as Bengal is concerned, the question has not so far arisen at all, and is not likely to arise. It is in only parts of the country, where national self-consciousness is weak, that the question of exclusion has arisen in one form or another. The second question touches the possibility of bringing about a reconciliation between those who joined the Madras Congress last year and those who did not. The Congress has no higher end in view than that of bringing about a United India, in other words, developing a strong and a united nationality in the country. But this end cannot be realised merely by the Congress being ready to accept converts to its views and to its ways of action, and taking no step whatever to actually convert the country to its views and its lines of activity. It is ridiculous to suppose that the leaders of the Congress in the different parts of the country—men who have dedicated the best parts of their lives to the cause of unity—will fail in this supreme hour in the life of the country, when a nation is already in sight, to take the only steps that will lead to real and concrete unity. The very talk of a united India would not have been possible so soon if the Congress had not made supreme efforts in that behalf. It is not for any Congressman now to say that having done so much the Congress shall do nothing more, at any rate, in an active way. The suggestion has only to be made to be rejected with scorn. As in the past so in the future, the Congress shall be the one national assembly—the supreme national organ for exercising some of the functions of a non-official state. In what precise manner the two sections of the Congress can again be brought together, it is for the leaders of the two parties to find out. But howsoever the parties may be reconciled, united action on their part is what the country insists upon with growingly irresistible force.

The All-India Moslem League.

660. Commenting on the report that on the proposal that the Nawab Viquar-ul-Mulk should take the chair during the recent meeting of the League, four members left the hall, the *Amrita Bazar Patrika* wonders that individuals, who cannot settle their own personal differences and get over their own personal jealousies, should pose, in the name of the Moslem League, as the spokesmen of the entire Mussalman population in India. And what is a still greater matter for wonder is that the rulers would yield to their extravagant demands even at the sacrifice of the principle of equal treatment of all creeds and classes of Indians, a principle which forms the strong basis of British rule in India.

AMRITA BAZAR PATRIKA, 14th July 1909.

Mr. Gokhale's speech.

661. From Mr. Gokhale's recent speech, the *Amrita Bazar Patrika* infers that he has suspicion of a conspiracy somewhere. If so, why does he not come forward and disclose the conspiracy and save the country? This shows that even he does not know of the existence of any conspiracy. In short every reasonable man must arrive at the conclusion that there was no conspiracy. Anarchical crimes, indeed, are not due to any conspiracy, the outrages that have occurred being

AMRITA BAZAR PATRIKA, 15th July 1909.

the acts of individual, idiotic and misguided youths who work in secret and are beyond the influence of their guardians.

BENGALEE, 17th July 1909.

Indian nationalism.

662. The *Bengalee* declares that nationalism is as much a faith and a creed and is as much the embodiment of an aspiration as any of the commonly accepted religions. The yearnings of the heart, the aspirations of the soul, which religion, in its usually accepted sense, has always endeavoured to satisfy, this new faith and new creed satisfies as much as any other. Nationalism does not mean nation-worship. It means that the point from which life and its many problems are to be looked at is not the good of the individual but that of the nation, that the nation itself is to be regarded as a living entity, as real and as concrete as the individual, and which has as clear and as decided functions in the life of universal humanity as the individual has in the life of the nation. What nationalism does, in fact, is to save the individual from egoism on one side and inefficient humanitarianism on the other. Nationalists in India worship the spirit behind the nation which they believe to be identical with the spirit of concrete humanity, indeed, of God. In worshipping the nation idea, therefore, the people worship the spirit which is seeking its fulfilment in a particular country through a particular system of institutions and laws of customs and usages. Nationalism inevitably requires the nation to look upon themselves as relatively independent entities, each with a distinct life, a distinct mission and distinct functions. Naturally the Indian nationalist, while he believes nationalism to be but another name for concrete universalism, is above all a "swadeshi." He believes quite as much in the individuality of his nation as in the common destiny of all the nations to be achieved through common endeavours and a community of effort and aspiration.

DAY'S NEWS, 20th July 1909.

Krishnavarma's latest.

663. The *Day's News* feels staggered at the sheer impudence of Krishnavarma in saying, in a letter to the *Times*, that although he had absolutely no connection with the assassination of Sir W. Curzon Wyllie, he approved of the deed and regarded the author as a martyr. The journal does not know whether the man has lost his reason, but is of opinion that no man of reason in his senses would think of airing his anarchist views through the columns of a respectable journal. Krishnavarma fondly believes that there is still some men in England who support his views, but even the irrepressible Mr. Hyndman has spoken out his mind and condemned the murder as strongly as anybody else. Failing to become a tyrant in a Native State, through the interference of the Government, he naturally bears a grudge against it and wants to terrorise it into leaving India. The fittest place for him is a padded room in a lunatic asylum, if not a solitary cell in Dartmoor.

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OFFICE OF THE BENGAL SPECIAL BRANCH,
7, KYD STREET,
The 24th July 1909.

B. S. Press—2 3-7-1909—105x—97—J. L. C.